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The Missionary survey

THE MISSIONARY SURVEY

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“91 years old and can’t do without the Survey”

So writes, as she sends in her renewal, the widow of one of the most beloved ministers in Virginia, a former pastor of old Tinkling Springs Church.

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HONOR ROLL

Batesville, Ark.

“The subscriptions from this church to the Missionary Survey for 1921 have just been sent forward, the total being seventy-one, of which five go to the members of the First METHODIST Church. The number of copies actually coming into the families of this congregation is one to every two and a half members.”—*Mrs. W. W. Lacy.*

A PAGE OF PRAYER

At its meeting on September 9th, the Administrative Committee of the Federal Council of the Churches of Christ in America unanimously took the following action:

"Resolved, That the Administrative Committee of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6th, be observed by the the churches as widely as possible throughout the country as a day for special prayer, self-examination and supplication for God's blessing upon the International Conference on Limitation of Armaments."

WE THANK THEE:

For the Lavras Evangelical Institution and the ministers it is giving our Church. (Page 823.)

For "Our School at Garanhuns." (Page 825.)

For the nine young men from the Union Seminary, Mexico City, and from the college at Coyoacan, who are now under the care of the new "Presbytery del Sur," Mexico. (Page 835.)

For the many special blessings God has given us during the past year. (Page 806 and page 811.)

WE PRAY THEE:

That funds to buy the needed equipment for school at Garanhuns, Brazil, may be supplied. (Page 825.)

That the health of our mountain workers may be preserved. (Page 856 and page 868.)

For the three evangelistic workers needed for the North Brazil Mission. (Page 823.)

That funds may be supplied to complete the buildings now being erected. (Page 856 and page 868.)

For the man so sadly needed at Stuart Robinson to take over the evangelistic work. (Page 868.)

A CHINESE MISSIONARY COUNCIL.

Among the forces that are making the new China the missionaries must certainly be reckoned. The China Continuation Committee, that grew out of the Edinburgh Conference of 1910, is watching the developments of the changing thought of the Chinese. This was a subject of prayer and conference at the last annual meeting of the committee. Under the committee's auspices a National Christian Council of Delegates from the various missions will meet in 1922. It is expected that half the delegates will be Chinese, thus making the conference far more representative than previous gatherings of the sort. China is struggling to win national renaissance at home and a fuller recognition of national rights abroad. The council of 1922 should be a real landmark along the road of progress.—*The Congregationalist*.

CHRISTIAN INDIANS TROUBLED ABOUT DANCES.

At a recent Convocation of Sioux Indians in South Dakota under the auspices of the Episcopal Church, the consciences of red men who have embraced Christianity showed a commendable sensitiveness to the dangers that surround dancing. They have practically given up war dances, the ghost dance and other forms of dancing, some of which were more spectacular than wholesome, though during the war there was a partial revival of some of them. Now the more conservative of them are disposed to prohibit dancing altogether. But others among them ask, naturally enough, if dancing among the white people should not also be tabooed.—*The Congregationalist*.

Students in the Lebanon Boys' School in Syria sent nearly fifty dollars to China. Fourteen of these boys became "disciples of Christ" during special services at the school, and a Y. M. C. A. is being organized.—*Selected*.

WORLD

CATHOLIC WOMEN PROMOTE FAMILY WELFARE.

Protestants are but dimly aware of the activities of women's organizations among Catholics. The National Council of Catholic Women is their general organization in this country, and similar societies exist in European countries. A conference at Paris not long ago pressed upon women of the Church to strive earnestly to maintain the integrity of the family, and protested against divorce and the state education of children. A Spanish women's society has asked information and aid from the American women's council in preventing legislation permitting divorce in Spain. In the United States an organization of Catholic Big Sisters is affiliated with other similar societies in an international federation. They aim at child welfare, and co-operate with women's clubs, hospitals, courts, churches, and municipal governments, finding homes, aiding in education, cheering the sick and the lonely, and giving necessary relief. Recently Big Sisters and Big Brothers joined in a conference in Philadelphia. The movement originated in 1912 and has spread widely. It has organizations in the leading cities of the United States and Canada.—*The Congregationalist*.

A HINDU TESTIMONY.

The founder of the Hindu Missionary Society, Mr. G. B. Vaidya, just before his recent death, paid a tribute to Christianity which should challenge the earnest effort of every devoted missionary. In an article in *The Hindu Missionary*, he says:

Once, a Christian missionary professor in Northern India said: "We are here

NOTES

and have opened schools and colleges, in order that from North to South and from West to East, India may soon become a Christian land." This is very frank. It should be repeated in temples and public places and in Hindu journals, as often as possible, in order to make Hindus work to prevent the Christianization of India. But the Hindus are blind and foolish. They won't work. The Christian missionaries will one day triumph. They will have their desire fulfilled. The last Hindu will be baptized. India will become a Christian land. And why? Because the Hindus are blind and foolish. The Christians are laboring hard to Christianize India. They obey their Master. . . . Hinduism has become helpless and powerless and lifeless: being too much left in the hands of a class that is ever afraid of losing its caste supremacy. It loves stagnation and *status quo*. It has ever opposed reform . . . The Christian missionary prays and educates and heals and nurses and feeds, in order that India may become a Christian land. . . . Hindus would do well to remember the real object of the Christian missionaries. It is to Christianize India. Therefore, if they desire to avoid the results, they should have their own schools and colleges, and never send their boys and girls to the Christian missionary schools. Especially the girls; for, if girls become Christians, they are so many Christian mothers.—*Dnyanodaya*.

MISSION WORK IN ALBANIA.

The American Methodist Church, at the request of the Albanian Government, is planning to establish a modern educational system in Albania. A deputation

consisting of Bishop Blake, of Chicago; Dr. B. M. Tipple, of Rome, and Prof. Jones, of the University of Chicago, have gone to Durazzo, and will also visit Montenegro, to make observations of the field.—*Missionary Review of the World*.

CENSUS PROVOKES PERSECUTION.

The desire on the part of Hindus and Mohammedans to keep down the number of Christians reported in the recent census resulted in severe persecution in many districts. Rev. H. J. Sheets, of Bijur, writes that lies, threats, bribes and flattery were used to induce Christians to enroll as Hindus. Christians were dismissed from their jobs, preachers were jailed on false charges. Many Christians out of fear denied Christ, but not a few who were as yet unbaptized insisted upon being enrolled as Christians. One old sweeper was ready to fight the census taker who at first refused to number him among the Christians. "True, I have not been baptized," he said, "but Jesus is in my heart."—*Missionary Review of the World*.

CO-OPERATIVE LOAN SOCIETIES.

One of the great problems of India is poverty. In the Central Province 149 co-operative loan associations, with 7,945 members have been founded to overcome this. Practically thirty per cent. of these members are free from debt, and the debt of others has been reduced fifty per cent. Many have adopted improved implements, others have planted trees with a view to selling the timber and in the region of Lahore, societies have incorporated by-laws forbidding extravagant expenditure on weddings and funerals. Fifty-five societies maintain scholarships, and one backward community has raised 5,000 rupees for a high school.—*Indian Witness*.

EDITORIAL

THANKSGIVING.

THE nation has but one annual Thanksgiving Day. The individual Christian, if he should "count his many blessings," would necessarily make every day an occasion for thanksgiving. The great masses of people—including the children of God—give thanks ordinarily only upon the reception of some unusual blessing or upon escaping some great misfortune.

The prevailing custom, well-nigh universal, is to render thanks for mercies past or blessings present. It is a rare experience—even for Christians—to thank God for future blessings. Is it because we are somewhat doubtful of God's gracious attitude and we reserve our thanks until God has again proved His worthiness of our praise? Why not thank God for the future—believing "the best is yet to come?"

As a Church, we are under profound obligation to render most devout thanksgiving for special reasons:

1. The past year revealed the largest number of additions on profession of faith and the greatest net gain in the history of the Church. The average net gain for all denominations each year is about 2 per cent. The growth of our Church during the past year was 51½ per cent, being more than double the average and being equalled by no other large denomination. For the past ten years our net gain has been 39 per cent—leading all denominations. Not in the spirit of boasting, but as a standard of measurement, compare with this the growth of the Northern Presbyterian Church, noted for its aggressiveness. During the past year its net gain was 2.2 per cent, and its gain for ten years 25 per cent.

High-water mark in the number of additions on profession was reached by our Church in 1915—for the year ending March 31, 1916—amounting to 21,804, which was preceded by "the year of intercession," remembered by many who assisted in inaugurating it, and who covenanted to pray together to that end. This gain was slightly exceeded by the number the past year—24,369—perhaps as the result of "the goal of 50,000 souls" toward which we struggled and for which we prayed. The number received on profession by the workers serving Assembly's Home Missions increased from 5,767 the previous year to 8,949 last year—a gain of 55 per cent.

2. It is a matter of profound gratitude that during the past year our average contributions reached \$14.89 per capita—far beyond that of any other denomination, although perchance by no means the full limit of our ability, and not a resting place but a starting point to some higher goal.

3. Why should we not, as a Church, look out to the future and render thanks in advance for the good things in store for us, anticipating "the good hand of our God upon us?"

The last General Assembly had the faith and courage, even in the face of threatened financial panic, to inaugurate a great Equipment Campaign of \$5,000,000. With a competent Stewardship Committee, with such leaders as Melvin, Lilly, and the secretaries—all united and in thorough accord—and with a Church whose loyalty has never failed, whose interest in Christ's cause never flags, we can see the triumph not afar off, but in the immediate future.

Let us not have one discordant note.

Let there be none to discourage the hearts of God's people. Let us begin to sound the paeans of victory. Let us praise God in advance. Let us call upon our soul

and all that is within us to bless and magnify His holy name—Hallelujah!
S. L. MORRIS.

ASSEMBLY'S TRAINING SCHOOL OPENED WITH CAPACITY ATTENDANCE.

THE General Assembly's Training School for Lay Workers, located at Richmond, Va., opened on September 22nd with a total enrollment of ninety-five. Of this number thirty-three are in the Senior Class, fifty-six in the Junior Class, and six are taking special courses. Thirteen States and four foreign countries are represented. Twenty or twenty-five applicants were turned away for lack of room. The Training School is only seven years old and has not yet been able to supply adequate buildings to provide for all who want to come. But the Board of Trustees are busy planning a building program which will give the Training School one of the most ample and efficient plants to be found anywhere in this country. They have a beautiful site which is wonderfully adapted to the purposes of the Training School. The most pressing need is for money to carry forward this building program. There is urgent an immediate need for buildings which will provide for the housing, boarding and teaching of one hundred and fifty students.

A great cry is going up all over our Assembly for additional workers, and in response to this cry literally hundreds of our young people are volunteering for definite Christian service. But these young people need definite training for such service. The Assembly founded the Training School for the very purpose of training these volunteers for Christian service, and we need now to pray that the Lord will bestow upon his people the grace of great Christian liberality so that they may immediately provide the buildings and the equipment needed for the train-

ing of those who are giving themselves to definite Christian service in response to the cry and prayers of God's people. Our Assembly realizes this need and is calling upon our people to give five hundred thousand dollars to provide the buildings and equipment which the Assembly's Training School needs at once.

It is well to again bring to the attention of our readers the fact that twenty-four of the graduates of the Assembly's Training School are now on the foreign field and that four are in the process of going. Of the present student body between twenty-five and thirty are volunteers for the foreign field. There are many others at work in the homeland, in the mountains, mills, mines, and industrial centers doing Home Mission and Sunday-school work. Still others are acting as assistants to pastors in working among the young people of our larger churches. Some are teaching the Bible in our schools and colleges.

The people at Montreat this summer during the various conferences were deeply impressed by the messages brought by former Training School students concerning the work they are now doing in the field and concerning what the Training School has meant to them in their work. Dr. Lingle tells us that he has never yet been able to supply the demands that come to him for the graduates of the Training School. The field is wide, volunteers are increasing in number each year.

What have you given to your Training School?

What will you give?

ASSEMBLY'S STEWARDSHIP COMMITTEE.

BEGINNING with this issue of THE SURVEY four pages will be devoted to the work committed to the Assembly's Stewardship Committee. This space was generously surrendered by the other agencies, in order that the great matter of Stewardship may be given due emphasis in the official organ of the Assembly.

The original Stewardship Committee or Systematic Beneficence Committee, was appointed in 1910, in response to an overture from East Hanover Presbytery. Two main objectives were in mind: First, to eliminate the countless special appeals for funds and remove the competitive spirit from the methods of the executive agencies, and second to educate the Church in the principles of Stewardship. The progress along both lines has been highly encouraging and our Church has developed in the grace of giving until its per capita gifts for benevolences reached the high level of \$14.92, a record unequaled by any other evangelical church in America.

The work of the committee has been directed by men of vision and fine judgment, the office of Secretary having been filled by Dr. J. P. McCallie, Rev. R. L. Walkup, now deceased, and Rev. W. Fred Galbraith, D. D. Dr. Homer McMillan stepped into the breach occasioned by Mr. Walkup's death and conducted the very successful campaign of 1919. Mr. Walkup rendered a service of supreme value and to his untiring energy and clear vision of the spiritual values involved in the generous giving of money the Church owes much of her progress.

The Assembly laid a heavy burden upon the newly elected Secretary, Dr. M. E. Melvin, as financial campaigns are now greatly hampered by the prevailing business depression. Dr. Melvin has shown resourcefulness, tact, and energy in promoting educational campaigns set up in a number of our Synods by the Assembly's Committee of Christian Education, and if the Church does not retrograde the larger task set by the Assembly will be accomplished.

CHURCH PAPER WEEK—NOVEMBER 6-13.

A Church Paper In Every Home.

THE General Assembly has designated Nov. 6th-13th as "Church Paper Week," and requested the Woman's Auxiliary to conduct the campaign, using every effort to place at least one Church paper in every home. To do this will require the co-operation of the pastors, who have been asked to stress in the Sunday morning service of November 6th, the importance of religious literature in the reading and thinking of the people. It is because the women of our Church realize the importance of the Church paper in the home that they are so willing to put forth every effort to make the campaign a success. It is true that now, as

probably never before, our people need to keep in close touch with the plans of the Church, and surely there never was a time when it was so imperative that literature of the right kind find a place in the homes.

That stalwart Presbyterian, the Hon. John Wannamaker, says: "There was never a time in the history of the world when Christian literature was so badly needed to counteract the undermining propaganda of a vicious nature that is being circulated throughout the world." So many magazines and daily papers publish stories and articles that are demoralizing, and even immoral. There is nothing in the Church papers that can hurt

any boy or girl, and there is much in them that will help. There is no safer way to guard them against skepticism and infidelity than to train them to read Church papers. The truth of God is constantly brought forward, and the influence of a Church paper lasts through a life-time, and more.

We are proud of our Church papers.

We are not egotistical when we say they are about the best published in any denomination. Give them your support by subscribing.

If any Auxiliary has not made plans for a thorough canvass of the Church in the interest of our Church papers, do so at once. It is a privilege. It is an obligation.

NEW LEAFLET FOR LEADERS OF YOUNG PEOPLE.

A NEW leaflet has just been issued by the Presbyterian Committee of Publication, which should be read by every leader and worker with young people in our Church. It is entitled "A Plea for Mary Jane," and is a pungent criticism of the tendency of our times to

set up a "new organization" every time an impulse is felt to help our young people. It is by Dr. Eldredge, Secretary of Young People's Work of the Evangelical Association. Copies will be sent free on application to the Educational Department, Box 1176, Richmond, Va.

THE LIST OF HOME MISSIONARIES.

FOR many years the request has come that we publish in THE SURVEY a list of the Assembly's Home Mission workers, corresponding to the list of Foreign missionaries now published. It is almost impossible to keep up a correct list of the Home Mission workers, and for this reason we have never attempted it. Such pressure has been brought to bear on the Publication Committee office at Richmond, that they requested that a list be furnished, to be published every

other month, and this has been done, the list appearing for the first time in this issue.

There are undoubtedly some names omitted, and some inaccuracies. A letter, making any corrections, addressed to the writer, 1522 Hurt Building, Atlanta, Georgia, will be most gratefully received. We wish to publish the name of every person receiving aid from Assembly's Home Mission Funds. Please help us.

ELEANORA A. BERRY.

HOW MEXICANS TREAT AMERICANS TRAVELING IN MEXICO.

INSTEAD of this being a story of banditry or kidnapping, it is just the reverse. Mr. James H. Wray, our missionary at Toluca, Mexico, recently made a trip to Oklahoma in company with Mr. Jose Garcia, a member of the Toluca Church, to attend the meeting of the State Christian Endeavor Convention. Mr. Garcia represented the Mexican Church, and made a number of addresses, which Mr. Wray put into English for him. He was so full of enthusiasm when he returned home that he was elected president of the Endeavor Society in the

Toluca Church as the result of a speech he made, describing the convention at Oklahoma City.

As showing something of the present situation with reference to the safety of Americans who behave themselves in Mexico, I quote the following from Mr. Wray's letter, describing his experience in driving a Dodge car, which was purchased by Mr. Garcia in Oklahoma City, through to Mexico City. Mr. Wray says, "I was ten and a half days on the road, and the car looked like a new one on my arrival in Mexico City. In Laredo I was told

that I would meet with all kinds of danger from bandits and other things along the way, and possibly would never reach Mexico City. I am glad I did not believe these stories, for I found the Mexicans the kindest people on earth. I traveled via Monterey, Zacaticas, Leon, Silao, Saltillo, San Juan del Rio and Tula. From what I could learn, I think this was

the second car that ever made the trip from Laredo to Mexico City. I was feted and photographed, and was given fine treatment in every place. I ate Mexican food all the way, and liked it very much."

How to reconcile these facts with the report of Senator Falls' Committee on Mexico would be a somewhat difficult problem to solve.

ROMANISM IN LATIN AMERICA.

LATIN America, comprising twenty republics, with an area of eight million square miles, and a population of seventy-five millions, has until a comparatively recent date been the exclusive domain of the Romish Church. With the exception of some inaccessible portions of Brazil and the Argentine, it was long ago evangelized after the Romish fashion and claimed as a part of Christendom, which it would be an impertinence and an intrusion for Protestants to invade. High churchmen in England and America agree with Romanists in this position. Consequently, in deference to this element in the Episcopal Church, the consideration of missions in Roman Catholic countries was excluded from the great World Conference at Edinburgh in 1910. Those who were not satisfied with this feature of the Edinburgh Conference organized a conference to deal exclusively with the subject of Protestant work in Latin America, which was held at Panama in February, 1916. The reports of the eight commissioners of this conference published in four volumes and dealing with every phase of social and religious conditions in Latin America contain an array of facts which even some Roman Catholics who were present acknowledged to be an unanswerable vindication of our Protestant work, and which it seems to us that every fair-minded Protestant would regard as imposing on us an imperative obligation to press our missionary work in that field with the utmost possible vigor.

One of the delegates to the Panama Congress was Rev. Eduardo Pereira, D.

D., leading minister of the Independent Presbyterian Church in Brazil, who read a paper on "The Things We Acknowledge as True, and the Things Against Which We Protest in Romanism." Dr. Pereira prepared this paper in the hope that it would be adopted by the conference as a declaration of principles. It was manifestly impossible for a body constituted as the Panama Congress was, of representatives from every branch of the Protestant Church, to issue any manifesto of formulated statements that all could sign. Dr. Pereira was given the fullest liberty to express his individual view, however, which he did in this paper, which because of its ability, comprehensiveness and fairness, we present to our readers in this number, notwithstanding the fact that it is a somewhat longer paper than we usually like to publish in *THE SURVEY*.

It is to be remembered that the only Romanism Dr. Eduardo knew was the Medieval Spanish and Portuguese type that the Conquistadors brought over four hundred years ago, and which, because of the isolation in which the Spanish and Portuguese colonies were kept, in order that they might be more profitably exploited by the mother countries, has undergone little modification since then. Through the influence of the Moors Christianity in these countries developed a semi-Mohammedan type, in which the conception of God was so hardened that the worship of the Virgin Mary was almost a natural consequence, and which was always the most fanatical and superstitious type to be found in Europe.

Christian Education and Ministerial Relief

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MR. JOHN STITES, TREASURER,
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

WE ARE THANKFUL.



FOR the warm-hearted and wonderful response of our entire Church in meeting the challenge of the Graham Building and raising almost half a million dollars for the Endowment Fund.

For the signs of an awakening in the

Church to her birthright of inherited leadership in Christian education; for the campaigns brought to a successful finish in many Synods and the promise of those yet to come; for the brightening future before our schools and colleges.

For the broadening field of Christian service, which opens before us through our Life Work Department, which is seeking out the very best among the boys and girls of our Church and putting before them the supreme privilege of Christian service.

For the rising tide of enthusiasm and eager interest among the young people, a tide which we are praying shall swell till it sweeps the Church, bringing in ministers and teachers and writers, the nurses, the leaders, the doctors, and missionaries for whom the great world's whitening harvest fields have prayed so long in vain.

OUR FORMER LIFE WORK SECRETARY.

REV. Edward E. Lane, D. D., who has for the past fourteen months been associated with the Executive Committee of Christian Education and Ministerial Relief as Life Work Secretary, sailed in September for his future field of labor in Brazil.

Mr. Lane visited schools and colleges and the churches throughout the General Assembly, presenting the claims of the ministry and mission service and holding conferences with students concerning their life's work.

He also spent much time in conferences throughout the Church. He says the best recruiting he has done in all of his life is the securing of Miss Mary Cook, of the First Church, Danville, Virginia, who for several years has been head of the Mission School at Patrick, Virginia, to become his wife, who enters on the inviting field of service with him in Brazil.

As announced in the October SURVEY, Mrs. Ruth Slack Smith has taken up the work of Life Work Secretary.

OUR—AND YOUR IDEAL.

FOR the last nine years we have been issuing a *Christmas Service*. Each year has seen it grow in favor; each year it has had a wider appeal.

We heard last year that at one of our overseas mission stations the missionary families gathered on the evening of Christmas Day and used as their service, "The Perfect Gift". The children sang the songs and gave the recitations arranged for them, and for their elders there were carols and stories and prayer and praise—and long, long thoughts of home. This message from "over there" filled us with joy for it seemed to mean a little farther reaching, a little closer approach to that ideal Christmas Service for which we work.

Some of the old cathedrals abroad were hundreds of years in building. Year by year, their towers rose a little higher; year by year, their arches and their spires blossomed into beauty and as they rose they lifted with them to the sky the

dreams and aspirations, the love and devotion of the hundreds of humble worshippers whose tears and sacrifice built in each enduring stone. Here is our vision and our dream and since it is *your* Christmas Service, we believe it is your dream-vision, too.

We dream and think, we pray and work that each year's Christmas Service may be a stone in the building of an ideal service. Year by year, we pray that it shall grow into the beauty of a house not made with hands, binding all our Church, at home and overseas, in one close fellowship of love to Christ until at last each recurring Christmas season shall mean that the whole Church here and on her seven far-flung outposts, knit together as God's own family, shall come to pour out her devotion in overflowing measure, laying at the feet of Jesus Christ, Life, Love, Youth, Service, Gifts, Talents, Possessions—*everything*.

A SEED AND A HARVEST.

By HENRY H. SWEETS, *Secretary*.

SEVERAL years ago a minister in a little church in Southeast Missouri wrote to the Secretary of Education of the Presbyterian Church in the United States, asking that he send some literature on the Ministry and Mission Service to a young boy in his congregation.

There immediately went from the office, No. 410 Urban Building, Louisville, Ky., a letter and some leaflets, telling of the great need of the Church for a large increase in the number of trained, consecrated ministers and missionaries and giving some suggestions about how to find God's plan for his life.

In a little while this boy came to his pastor to tell him he had decided to enter

the ministry. He took the full course at Westminster College, then at the Kentucky Theological Seminary. Soon after this the call went out for Christian workers in the camps where soldiers were being trained for the World War. He responded, and throughout the entire war did wonderful service among the boys.

As soon as this work was completed, the Executive Committee of Christian Education called him to become Life Work Secretary. He spent twelve months visiting schools, colleges and state universities, presenting the ministry and mission service and conferring with students in all quarters of the Church about their life's work.

He then accepted the call to a growing church in Mississippi. He carried with him his deep interest in the kingdom of God. He inspired his officers and people, so that they began to pray the Lord of the harvest that he would send forth laborers into his harvest. One of his elders wrote to our committee before the meeting of the Laymen's Association of North Mississippi Presbytery, asking if we did not think it wise to try to enlist the laymen in the work of recruiting for the Ministry and Mission Service. We immediately urged him to do this and forwarded suitable literature. At the meeting of the Association this elder made a fervent appeal and within a very short while after this, the thirty-three churches of the Presbytery had the claims of Christ for Christian service presented to their

congregation by laymen sent out from this Association.

This idea was immediately caught up by the other Laymen's Associations throughout the Church and through the efforts of the Secretary of the Laymen's Missionary Movement and the Secretary of the Executive Committee of Christian Education, on the 28th of August scores of congregations heard from the lips of the laymen an earnest appeal that the boys and girls and young men and women devote their lives to the service of Christ and his Church.

It is possible for any member of the kingdom of God to plant a seed that may produce a harvest beyond the hopes of any one.

Louisville, Ky.

WHAT TO BE.

"What shall I be?" said he to me
The other night upon my knee,
"When I grow up to be a man?"
'Twas plain he wanted me to plan
His life on earth throughout the years
And cite, perhaps, a few careers
That lead to fame and fortune great
From which he soon must choose his fate.

And so I said: "Let's talk it o'er
And see what really lies before
Each little boy who later on
Must do men's work when we are gone.
What is it every one must need
Out there who's eager to succeed?
Let's try to understand and see
Just what it is that you must be.

First keep in mind that this is true:
The kind of work you choose to do
Will matter not if it's a task
That men of you may fairly ask;
If real service here you give,
No shame can harm you while you live;
But whatso'er your post or fee,
There are some things that you must be.

You must be honest—therein lies
The test of men, however wise;
You must be loyal through and through,
Willing to work and cheerful too;
You must be patient and be kind,
Be big of heart and broad of mind,
And be too manly here to claim
Advantage that is linked with shame.

You must be clean—the world demands
Clean hearts and minds as well as hands;
You must be willing here to bear
Your portion of life's constant care
And set in every way you can
The fine example of a man.
If these you are, you need not fear—
You shall succeed in any sphere."

—Edgar A. Guest.

THE UNKNOWN SOLDIER.

A THRILL swept through the world when on Armistice Day last November the body of an unknown soldier was taken from his nameless grave and with all the pomp and glory of France assembled to do him honor, buried under the "Arc de Triumph" in Paris.

On the same day the body of an unknown British soldier was laid to rest in Westminster Abbey.

The King and his generals waited there to salute this body of a man whom no one knew except as one of those who had fallen in defense of England, whom no one knew, yet was known in the hearts of all of us. In the night women came out into the streets of London to wait for the dawn, to be ready for the man who was *their* man—husband or lover or brother or son. Not thousands of women, but hundreds of thousands. Men, too, mostly ex-soldiers, came to welcome back a pal who had died out there in the great comradeship of death. To each woman the unknown soldier was her man; to each soldier his pal. There were few tears in the crowd when the coffin came, with an old tin hat and gas mask on the flag which draped it. No tears, but a wonderful silence and the spirit of remembrance. And when the coffin passed, led by the King and his generals, there was an endless line of folk passing by the Cenotaph to lay little bunches of flowers on the pedestal of that empty shrine. All through the days and nights for a week of days and nights, never stopping, never speaking, a living tide flowed by, paying the homage of their souls to the dead, and for more than a week of days and nights they passed into the Abbey, to walk by the grave of the unknown soldier who was theirs.

When Armistice Day comes this year

the United States plans to follow England and France and bury with honor, while the world looks on, the body of her unknown private soldier.

We have no arch of triumph, no great historic Abbey where he may lie, and it seems now that he will rest in the National Cemetery at Arlington, Va., where 20,000 soldiers of the Civil and Spanish Wars will keep him company among the dead.

"Many a day shall dawn and die
Many an angel wander by"

those nameless graves and in years to come, perhaps the nameless and unknown become more dear and sacred and remembered than the named and known.

Mothers, giving their babes to God, patiently training them for Him, then lying down to rest at last in some peaceful country church yard—

Men and women, teaching for God in small colleges and mountain schools, underpaid, unsung, unheralded, but some day to wear the stars of God for distinguished service—

Soldiers of the Cross, fighting God's fight on a line that stretches through the world, never mentioned in dispatches, never decorated, never cited for bravery, demanding neither pension nor bonus, their wound stripes worn inside, holding the post of honor through the years—

And that nameless, numberless host of men and women, unknown, unhonored, unremembered, who in remote and quiet places and in dull and common ways, daily keep their tryst with God and by humble, unrewarded service usher in heaven's reign on earth—in the graves of the three nameless, unknown soldiers, the heart of the world salutes you!

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

THE NEW STANDARD OF EXCELLENCE.

A STANDARD which should set forth our goal in every department of our work has been desired for some time, and with the coming of definite responsibility for a large part of the program of the Stewardship Committee, became an immediate necessity this year.

The Standard of Excellence given below is sent forth to the Auxiliaries in full confidence that it will be cordially received and that the 100 per cent. goal set before us will quicken our zeal and inspire our efforts.

STANDARD OF EXCELLENCE, WOMAN'S AUXILIARY, PRESBYTERIAN CHURCH, IN U. S.

100%.....	Gold Circle Auxiliary	
80%.....	Silver Circle Auxiliary	
60%.....	Blue Circle Auxiliary	
1. At least one Prayer Band	5%	
2. At least one Bible Study Class	5%	
3. One Home and one Foreign Mission Study Class	10%	
4. 70% of membership in attendance at Auxiliary meeting or increase of 10% attendance	10%	
5. At least one Tither's League	15%	
6. A Survey and a Church Paper in the homes of 60% of Auxiliary membership	15%	
7. A Family Altar in the homes of 60% of the Auxiliary membership	20%	
8. Study and contribute to all the Causes of the Church.....	5%	
9. Promoting the Young People's organization work.....	5%	
10. At least one volunteer for Christian Life Service in the congregation.....	10%	
Total.....	100%	

NOTES.

Any Auxiliary or Society reaching all points of Standard receives 100 per cent. and is a "Gold Circle" Society. 80 per cent. makes a "Silver Circle" Society, while 60 per cent. is a "Blue Circle" Auxiliary or Society.

No. 4. If the Auxiliary is organized on Circle Plan there must be an average attendance on the monthly Auxiliary meeting of 70 per cent. If not organized on Circle Plan, then Society must gain 10 per cent. in membership.

No. 5. A Tithers' League exists where

10 per cent. or more of the Auxiliary membership are tithers.

No. 7. We will send free a booklet of prayers for use of mothers leading Family Prayer.

No. 9. To gain this point, the Auxiliary, through its Secretary of Y. P. or otherwise, must be helping the Y. P. organization of the Church.

No. 10. Not necessarily a new volunteer each year, but always have at least one in training.

The Standard of Excellence is printed on large wall chart so that Auxiliary may have it before them and grade their organization. The chart with colored circle-seals sent postpaid for 25 cents. Order now from The Woman's Auxiliary, Presbyterian Church, U. S., 256-259 Field Building, St. Louis, Mo.

HOW TO WORK THE STANDARD.

The President should be the moving spirit in the Auxiliary and is responsible for explaining the work to each officer and setting them all to work, as well as guiding and inspiring their efforts. She is the key woman of the Auxiliary.

Stress the spiritual side of the work as set forth in the Standard. Magnify the office of the Secretary of Spiritual Resources (formerly Secretary of Prayer Bands and Bible Study). Show that her work is fundamental to all progress. She is entirely responsible for items 1, 2 and 7 of the Standard and also co-operates

with the Treasurer in No. 5 and with Secretary of Christian Education in No. 10. Urge the Auxiliary to support all her plans.

The Secretary of Literature (with the President) is entirely responsible for directing the two canvasses of No. 6, as well as for the general educational work of the Auxiliary.

Secretaries of Christian Education and Ministerial Relief and Young People's Work co-operate in No. 9 and 10. Secretaries of Foreign Missions and of Assembly's Home Missions co-operate with the Secretary of Literature in responsibility for the items of No. 3.

The Secretary of S. P. and C. Home Missions sees that in gaining No. 8 her responsibilities are not overlooked.

The Treasurer, as promoter of Stewardship, is especially responsible for No. 5, while the President, Vice-Presidents and Recording Secretary may all emphasize No. 4.

While the especial officers named above have definite responsibilities, the work is so inter-dependent that to achieve real success in reaching the Standard of Excellence, all the officers must be mutually helpful to each other, co-operating with each other as opportunity affords, with the *whole program* always in mind.

Let the monthly business meeting of the Official Board be like a family gathering, to discuss progress in each item and to plan together for greater efficiency in reaching the common goal.

HOME MISSION WEEK

NOVEMBER 20-27, 1921

Plan a mass meeting of the women of the Church during this week. Order programs free from

THE ASSEMBLY'S HOME MISSION COMMITTEE

1522 Hurt Building,

Atlanta, Ga.



Woman's Ward in Our Hospital in Kunsan, Korea.

This remarkable hospital is in charge of a remarkable man—Dr. J. B. Patterson, who is doing, so missionaries of all denominations agree, "the greatest one-man work in all Korea." The buildings of this hospital are all in Korean style, and the patients lie on beds on the floor as they are accustomed to do at their homes.

THE AUXILIARY CALENDAR.

IN ORDER that we may know definitely just what responsibility each month brings to the Auxiliary, the following calendar has been arranged through May, 1922, when the General Assembly meets, and authorizes the seasons for the coming Church year:

SEPTEMBER.

Prepare for rally meeting of Auxiliary in October. Suggestions free from Auxiliary. Post card invitations. 50 cents per 100.

Order wall chart of new Standard of Excellence with seals, and grade your Auxiliary by it. 25 cents, postpaid.

Order Home Mission Study Books—"From Survey to Service,"—from Publication Committee, Richmond, Va.

OCTOBER.

Organize Home Mission Study Class.

Promote interest in offering of 25 cents per member of church for Protestant Relief in Europe—last Sunday.

Church of the Pilgrims Campaign. Have you made offering?

Make plans for complete canvass of congregation for Church paper week in November.

NOVEMBER.

Canvass for Church papers, 6 to 13th. Goal—"A Church Paper in Every Home."

Home Mission Week—20th to 27th.

Day of Prayer for Sabbath Observance, 20th.

DECEMBER.

Christmas exercises.

Order Foreign Mission Study Books, "Triumphs of the Gospel in Belgian Congo," from Publication Committee, Richmond, Va.

JANUARY.

Foreign Mission Study Class. Circulate Tithing Literature secured from Auxiliary.

Stress Family Altars. Literature free from Auxiliary.

FEBRUARY.

Ask pastor to organize class in stewardship.

Month of Intercession for the Every Member Canvass.

Foreign Mission Week--12th-19th.

Week of Prayer for Youth in Colleges--third week.

MARCH.

Election of officers in Auxiliary.

Making out annual report.

Order new Year Books.

APRIL.

Forward Annual Report to Presbyterian Secretary--April 1st.

New officers installed.

New budget adopted.

New year books distributed.

MAY.

Canvass for MISSIONARY SURVEY. Goal--"A SURVEY in Every Home."

Copies of these Calendars free from Auxiliary Office.

THE RAILING AROUND THE LEDGE.

On a hill there once set a city fair,
A city of charm to the stranger,
But the road that wended its way up
there

Led round a ledge of danger.
And many a traveler climbing the height,
To dwell in that city of fame,
Fell over the ledge to the valley at night
And was wounded, and bruised and
maimed.

So the city maintained an ambulance line
In the valley down below,
To bear the wounded ones up the incline
And alleviate their woe.
And some were nursed back to health
again.

To the joy and gladness of all,
But many were marred and crippled and
maimed,
The result of that terrible fall.

One day, a wise old sage saw the ledge,
And put this pointed sally,
"Why not build a railing around the edge
And dispense with the line in the
valley?"

To answer the question was easy enough,
So they counted the cost to tally,
The price of the railing around the bluff
With the cost of the line in the valley.

They counted the cost in dollars and souls,
Not a moment did they dally,
But built the railing to stop the hole
And dispensed with the line in the
valley.

They then called a meeting their faith to
pledge,

And this was the vote at the rally,
A railing is better around the ledge
Than an ambulance line in the valley.

—Walter Hopkins.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET,

RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

INVITATIONS.

To secure a good attendance at your Auxiliary meeting try a new and striking invitation. Twelve sample invitations for 50 cents. Send to Miss Campbell. Proceeds go to missions.

The invitations mentioned above include the empty chair, the Mexican sombrero, the map of Cuba, the fan for Japan, and a similar device for Korea, a watch-face marking the time of meeting, a mountain boy, or girl, and other unique ways of impressing the fact of a meeting on the memory.

The proceeds go to missions. Send 50c. to Miss Campbell, and receive 12 sample invitations. The girls making these do not plan to make full sets of invitations, only the samples.

LEAFLETS ON HOME MISSIONS, FOR HOME MISSION STUDY CLASS.

Foreigners: Teaching English as a Missionary Method, 2c. Bread for the Hungry, 1c., Cleveland (poem). A Flower Story, 1c. (Italian). The Least of These, 1c. (poem). Musings of a Hungarian Baby, 2c. My Friends—an Americanization Story, 3c., Brimson. Scum o' the Eearth, 1c. (poem), Schaffler. Tutoring Tony, 5c. (Italian), Wilcox.

Frontier: The First Church's Christmas Barrel, 3c., Stanley. The Frontier Missionary Pastor, 5c., Coe Hayne. On the Rails With the Chapel Cars, 5c., Coe Hayne.

Indians: One Little Injun, 3c., Margaret E. Ditto. North American Indians, 5c., Maynard. Indian Legends and Traditions, 10c., Schuyler. The Dying Indian Girl, 2c. (poem), Larkin. Captain Jack of the Mono Indians, 2c. Have You Known All This Time and Never Told Us? 2c.

Mormons: Dangerous Mormon Teaching, 2c., Shepard. From Within One Heart, 2c. Mormon Women, An Open Letter, 2c. Present Day Mormonism, 3c., Coleman. A Railroad Experience in Utah, 2c., Plimpton. A Story of Utah, 2c. A Sketch of "The Great American Despotism," 2c. Tragedies of Mormon Life, 2c. The Life of a Mormon Girl, 2c.

Negroes: The Negro in the United States,

5c. Afro-Americans, Three Periods in Their History, 4c. Negro Migration, What Does It Mean? 3c., Brink. Aunt Zule's Prayer, or "Lay Down Dat Pipe," 2c., Burdette.

Mountain Missions: For these leaflets, write to our own Home Mission office, Hurt Building, Atlanta, Ga. They have the very best there are for our own work. Ask for their catalog, and then order what you can use. Many are free.

HOME MISSION PLAYS AND DEMONSTRATIONS.

The Dream Chest, A Home Mission Play for Children, 5c.

The Happiest Plan, the same, 10c.

America's Welcome, Home Mission, exercise for children, 5c.

Testimonies from America for Christ, exercise for children.

(Dream chest and testimonies can be adapted to our own work very readily.)

THE CHURCH PAPERS—A MESSAGE.

Secretaries of Literature, my dear fellow-workers, if you really want to help your whole Auxiliary work, you can do nothing more effective to put real enthusiasm into the work of your women, than to get them to read the Church papers.

Every paper has a Women's Department, and on this page there will always be something to interest even the woman whose powers still lie sleeping.

Send for sample copies of these papers and send them out to all women not now subscribing, and even if they do "take a paper," it is a sort of a dark family secret that they do not always read it. Mark the Woman's Page with red ink or pencil, and send it, and this will demand investigation. The addresses are:

The Presbyterian of the South, Richmond, Va.

The Christian Observer, Louisville, Ky.

The Presbyterian Standard, Charlotte, N. C.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

CHRISTMAS PROGRAM SUGGESTIONS.

Under the direction of the General Assembly, the Executive Committee of Christian Education and Ministerial Relief issues each year for the use of either the Church or the Church school, a special exercise for Christmas, and the Committee of Publication and Sabbath-school Extension urges the churches and schools to make use of this program. Dr. Sweets and his associates have put their best efforts forth in working up this Christmas exercise, and we do not believe that you could get anything better. The idea of the "White Christmas" is carried out in this beautiful service, which is appropriate for use either on the Sabbath preceding or following Christmas, or for the exercise held during Christmas week. The exercise prepared by Dr. Sweets' committee was used in many churches last year, and with marked success. The program this year is believed to be better than that of last year, so why worry about looking for something when your own Church has made the preparation for you?

We like the idea of having this exercise on a Sabbath, and for a through-the-week Christmas activity have a get-together meeting of the church and school.

We know of one school (Ginter Park, Richmond) that followed this plan and it was enjoyed to the fullest by every one present. In telling about it, one member of this church and school said. "The first thing we did, of course, was to appoint the committee chairmen, giving them the privilege of choosing their own assistants. Committees were: Decoration, 'Eats,' Music, Reception. And, of course, there was the master of ceremonies.

"Any stranger who happened into the old schoolhouse about nine thirty the evening of December 29th, might have thought that this was the slogan for the evening:

"Without the door let sorrow be—
And if perchance it hap to die
We'll bury it in Christmas pie,
And evermore be merry!"

"At the door sat a most attractive clown, who pinned on each person an emblem to identify him with one of the four 'teams,' into which the guests were divided. The 'teams' were designated as 'Red Sox,' 'Green Trees,' 'Pink Teas,' and 'Brown Leaves.' Colored blotting paper was used in making the emblems (sox, tree, T, leaf), which were about three or four inches in height. These were

"THE DAY IS COME"

This is the title of the exercise to be used on "the Sunday nearest Christmas" in the churches and Sunday schools—this year—either December 18th or 25th.

Be sure to get a sample copy at once.

The idea of dedication of life and possessions to God at this season of the year is growing in favor. Help change the old harmful ways. Help recruit the ranks of the ministers and missionaries.

No more beautiful service—carrying out the "White Christmas" idea—has been prepared.

Provided in sufficient quantities free to churches and Sunday schools in the United States. To others, \$3 per hundred.

Address

HENRY H. SWEETS

Secretary for Christian Education and
Ministerial Relief of the Presbyterian Church

410 Urban Bldg.,

Louisville, Ky.

evenly distributed, and since the whole church was present, each 'team' was composed of practically all ages.

"Soon after all had arrived a whistle blew, and under the direction of the master of ceremonies, the following program, which in reality was a contest between the 'teams,' was carried out:

(1) Clothespin race between the 'teams.'

"(2) Each 'team' selected a representative, without any knowledge of what that representative was supposed to do. These were asked to take a seat in the middle of the room and were given a piece of plastacene and asked to make an image of himself. After they had done this, they were given a bag containing a banana, a doughnut, two crackers and three peanuts, and then a lively race ensued to see which could eat the contents of the bag the quickest.

"(3) The last thing on the program was an original stunt pulled off by each

team. Ten minutes was allowed for the teams to work up the stunt.

"Three persons from the school at large acted as judges, and points were kept of each contest, and the winners announced when the program was completed.

"A stunt which has been used at similar church gatherings, and which caused a great deal of fun, is a peanut hunt. The idea of course is to see which team can find the most nuts, but the fun of it comes in the finding. Each 'team' selects a leader, and no one can touch the nuts except the leader, who is furnished with a basket in which to put them. Each 'team' selects some animal as its name, and by making a noise to imitate such animal the leaders are called to the spot where a nut may be found. No other word is allowed to be spoken.

"The Music Committee furnished music before and after the program.

"The 'eats' consisted of a box lunch: two sandwiches and a cookie, and fruit."

PREPARE NOW FOR A SUCCESSFUL CHRISTMAS PROGRAM.

HAVE you appointed the committee to look after your Christmas program?

Here is how one Sabbath-school superintendent worked it, and every one said: "It is the best Christmas entertainment we have ever had." In very early November he appointed his committee—one of the young ladies' classes in the church. Heretofore a committee had been selected from the school at large, with the result that the responsibility fell on these individuals, and no one class felt any particular interest in making it a success. Last year the superintendent put the whole matter up to this one class, saying: "Choose your own chairman from the members of your class, work out any kind of a program you wish, assign to any individual or class what you wish them to do, but on your class rests the obligation of getting up the Christmas exercises." Now any class with the least bit of "pep"

would not want to fall down on a job like this, and instead of having two or three old "stand-bys," as they are often called, working to get up the program and all the time saying, "They always call on me or us for everything," this superintendent had a whole class who had not been overworked from year to year, anxious to make the entertainment a success. Now the first thing the class had to do, of course, was to appoint its chairman. And realizing that on the chairman rested the greatest responsibility, the members selected one whom they thought would make it a go, and promised to stand behind her to the limit, which they did, and the exercise was a success beyond expectations.

Whether or not this plan appeals to you, if you want a worth-while program it is none too early to begin making preparations for same. It is November, and the next month is December—and Christmas! Appoint your committee at once.

SAMPLE SUNDAY SCHOOL EXTENSION GIFTS ON RALLY DAY.

NOT the amount given but the ability of the schools and the spirit in which the offering was made were the standards by which blessings to the local schools were measured on Rally Day.

We append extracts from a few letters which are typical of the spirit in which the day was observed throughout the Church:

From Gastonia, N. C.: "This church is in a cotton mill community. Considering the financial status of the people here, this is the most remarkable Rally Day offering I have ever heard of, and the best examples of sacrificial giving that have come under my observation as a pastor. Much of the money contributed was earned by the children doing odd jobs after school hours, or by the older ones after regular work hours in the mill, cutting wood, caring for lawns, running errands, etc.—Rowell C. Long."

The offering from this Sunday-school was \$130.11.

From Ocean Springs, Miss.: "We had our Rally Day exercise yesterday, and a very nice and instructive exercise it was, but the best part of it all was the collection. Just think, over a dollar per member in a town like Ocean Springs. I want

to tell you some of the older folks were surprised, and I'll admit I was a little surprised myself, though I worked hard and talked a lot about it to the children. One little fellow about five years old collected \$3.74; another little girl five years old collected \$2.02. In all we collected \$43.25. The other schools will have to go some to win the banner!—J. F. Hoffman, Superintendent, Ocean Springs, Miss."

From Fort Worth, Texas, Broadway Church: "We had the most successful Rally Day in our history, following an intensive campaign of six weeks. This, in the face of the hardest times that I have ever seen here, only goes to prove that we get out of anything just what we put into it. We put a lot more in this year than previously, and the results were correspondingly greater. We are in the contest again this year, as usual, for the Banner. Our total collection on Rally Day was \$1,046.75, but we have a few absentees to see yet, which I am satisfied will bring the total collection up to \$1,100. Our attendance on Rally Day was 464; you see our school is small but active.—John I. Winter."

NEW BOOKS.

Armenia and Armenians. By Kevork Aslan. 138 pages. \$1.50. The Macmillan Company, New York.

Paul Kanamori's Life Story. 16mo. 112 pages. \$1.25. Sunday School Times, Philadelphia.

The Sunday School and World Progress. By John T. Faris. 12mo. 360 pages. \$2.25. World's Sunday-school Association, New York. 1921.

Church Co-operation in Community Life. By Paul L. Vogt. 12mo. 172 pages. \$1. The Abingdon Press, New York, 1921.

Rural Social Organization. By Edwin L. Earp. 12mo. 144 pages. \$1. The Abingdon Press, New York. 1921.

The World's Student Christian Federation. By John R. Mott. 8vo. 92 pages. 50 cents. World's Student Christian Federation, New York. 1921.

Thinking Through the New Testament. By J. J. Ross. 8vo. 254 pages. \$1.75. Fleming H. Revell, New York. 1921.

My Son By Cora Harris. 12 mo. 274 pages. George H. Doran Co., New York.

1921. A novel by the author of "The Circuit Rider's Wife."

The Case of Korea. By Henry Chung. 8vo. 365 pages. \$3. Fleming H. Revell, New York. 1921.

The above books can be secured through the Presbyterian Committee of Publication, Richmond, Va.

Most writers read the books of others before writing their own. Inspiration is like fire: bring an inflammable substance into contact with another of similar nature and both are aflame. Religious books are everywhere; religious periodicals are both plentiful and cheap. They aid the mind in rising above the sordidness of life; they cast the spark into that part of man which is related to the divine, and ignite a light which will continue to burn while life lasts.—H. E. Harrigan.

FOREIGN MISSIONS

Box 330,

REV. S. H. CHESTER, D. D., EDITOR

NASHVILLE, TENN.

MONTHLY TOPIC—BRAZIL.

IN TERRITORIAL extent Brazil is our greatest mission field. With the exception of the Southern Baptist Board, our committee is the only important Mission Board working in Northern Brazil. There is a territory there stretching from Pernambuco, 8 degrees north of the equator to the Amazon River, whose mouth is on the equator and stretching westward halfway across the continent, which is within the territory for which we have assumed responsibility. We have invited other boards to co-operate with us in this field, but so far, none of them have found it practicable to do so. The Southern Baptist Board is carrying on a very aggressive work of its own, but does not work with other missions anywhere on co-operative lines. Notwithstanding the sparseness of the population, there are at least two million people in this territory depending on us and the Southern Baptists for gospel preaching. There has

never been a thorough and systematic survey of this part of Brazil, but it is well known that there are large areas as yet practically untouched by evangelical work.

WORK FOR THE INDIANS.

A sub-committee of the Committee on Co-operation in Latin America has been engaged for some time in studying the Indian problems of Brazil. This committee as yet has made no report, but correspondence revealed the fact that the Indian population scattered through the interior from the Amazon to the Rio Grande Rivers is much larger than has heretofore been supposed, and that there are several millions of them who are wholly pagan, and to reach whom no adequate effort has ever been made. Rev. A. S. Maxwell, of our East Brazil Mission, has recently made a tour, as the representative of the Brazilian General



Collegio (at Garanhuns) 15 de Novembro.

Assembly, through the Northern frontier state of Paranol. He was accompanied by Rev. Manuel Aldes, a native minister, who is specially interested in the Indian work. Mr. Maxwell writes, "We traveled by train as far as possible into the southwestern part of the state of Sao Paulo and then began our journey on horseback, following a trail opened recently by some new settlers who had left the comforts of civilization and carved their way into the forest to establish new homes."

These pioneers received the evangelists with great enthusiasm and provided them with a "dugout canoe" well loaded with provisions and with three oarsmen to row them up the river. When they reached the Indian country they found some shacks made of palm leaves woven over poles. The natives were living in complete savagery, and had never heard the name of Jesus Christ. The material, spiritual and intellectual needs of these people are indeed desperate. Mr. Maxwell concludes his very interesting article, published in the *Presbyterian of the South*, with the following appeal: "Friends, these people need the gospel of Christ. Will you not listen prayerfully to the call that comes from them and help somebody to come and bring them the gospel light? The opportunity for life investment is wonderful and the rewards will be rich. You who have something of the old scout spirit of Boone and Crockett together with the love and consecration of David Brainerd can find a place here in this vast harvest field. God can use you here in bringing peace and salvation to this lost people."

NEEDS OF THE FIELD.

Our North Brazil Mission is very short of workers, especially in the evangelistic department. Dr. Henderlite, Dr. Porter, and Dr. Thompson are all nearing the age when they need to be relieved by younger men, and just now there are no young missionary evangelists making application for this field.

The West Brazil Mission has been calling for years for four additional evangelistic workers. We are sending them one evangelist and his wife, Rev. and Mrs. Edward E. Lane. Mr. Lane is the son of Dr. Edward Lane, who laid down his life many years ago in service in this field. Two of the other members of this mission, Rev. James P. Smith and Rev. Gaston Boyle, are also sons of missionaries who have finished their course and gone to their reward. We ought to send them the other three men that they have been calling for, as soon as possible.

The evangelistic force of the East Brazil Mission has been recruited by the return of Dr. Allyn after several years absence and by Rev. F. F. Baker, Rev. A. S. Maxwell, and Rev. J. M. Sydenstricker within the past three years. A number of native ministers who received their academic training in our Lavras Evangelical Institute, are also working in this field.

The school work of this mission continues to be the pride of our whole educational enterprise for the ability and thoroughness with which it is carried on, and the encouraging results which have come from it in the way of additions to the ministry of the Brazilian Church.

There is very urgent need of a new building for the Charlotte Kemper Seminary, for missionary homes in each one of the missions, and for substantial addition to the Pernambuco School, and also for an adequate building for the Boys' School at Garanhuns. The present outlook seems to be that we must wait for the results of the Equipment Campaign which will not be begun until next September, before these very urgent needs can be supplied, unless some great-hearted individual whom God has blessed with the ability to do so, should come forward with an anticipatory subscription to the Equipment Fund.

The University Federation which aims to co-ordinate the various faculties of university grade maintained by the churches, and which looks to the ultimate formation of a great university built upon

existing institutions, is steadily carrying on its work with a hopeful prospect of realizing its aim in the not distant future.

OUR SCHOOL WORK AT GARANHUNS.

REV. W. M. THOMPSON.

GARANHUNS, with a population of about 8,000, is situated some 3,000 feet above sea level, at the extreme eastern end of the plateau that runs across the widest part of Brazil, almost to the Andes. Hence it has a very fine climate. Here we have had one of our educational centers for some twenty years. This work was begun by a young Brazilian minister with the special purpose of training young men for the ministry. The school was organized on a grammar school basis, more or less, for both sexes, with more advanced classes for candidates, and then a theological department, where the candidates received their theological training. This has been kept up to the present, with some slight changes. When the young Brazilian died in 1903 the mission took up and carried on his work. The school has grown in numbers and influence during these years. The average enrollment now for some years has been about 150

boys and girls, nearly equally divided, the majority coming from Catholic homes. All classes are represented in our school.

We have the respect and confidence of some of the best people in the town, so much so that the bishop and priests have been unable, so far, to keep their people from sending their children to our school. One of their church papers has been urging the people to keep their children out of Protestant schools, saying it would be better to send them to Buddhist or Mohammedan schools.

Up to the present it has been only a day school from necessity, as we have had no buildings and no one to take charge of a boarding department. Every year of late we have had to refuse pupils from out of town because we had no place to put them. We finally took into our own home four boys at the earnest request of their parents, and would have taken more if we had had the room. These four came



Students of our School at Garanhuns, Brazil.

from four different States. Because of the excellent climate of Garanhuns parents prefer to have their children there.

During all these years we have had none but the most primitive equipment—only such as we could rake and scrape together. We have perhaps twenty old American desks which we have kept serviceable by constant care and repairs. The majority of the desks are made of lumber obtained from goods boxes, without any varnish or paint, up to the present year when we had them given two coats of varnish. For a long time we had only wooden and fiber blackboards, but we finally had some nice ones made of cement mixed with lamp-black. For a number of years we had very uncomfortable and cramped quarters, but we are now in a nice airy building made especially for our use by an old Portuguese gentleman who, though not a Protestant, is our friend, and shows it by renting us the property for much less than he could get for it from others.

In Garanhuns there have been prepared wholly, or in part, up to the present twenty-two ministers of the gospel. Besides these a number of young men and women received there their training for usefulness. Some have become teachers, while others have gone into various other activities.

It seems to me that these results prove that a very important educational work is being done in Garanhuns, and that it should be properly equipped for even greater usefulness in the future. The longer I live the more I am persuaded of the absolute necessity of winning and training the boys and girls through our schools if we are to build up and hold the cause of Christ in any land. Then their hearts and minds are plastic and the impressions received become everlasting. Of course I believe that education that is not profoundly Christian is worse than no education. All our efforts should be towards making them Christians above everything else. For this reason Bible teaching is given a prominent place in our school. Now is the time to show our

real friendship for Brazil in helping to train her future leaders both intellectually and spiritually. Aside from all religious motives, there is nothing else we can do that will contribute more towards peace and good-will between the two greatest republics on earth.

As Brazil is and must continue to be very largely an agricultural country, we should do all we can to develop this important branch of work. It may seem strange to some that a mission school should teach agriculture. It is only a means to an end. The firm planting of the gospel in many places depends on the ability of the people to sustain the work. This they will not do unless they can sustain themselves and have a surplus. Their primitive methods of farming do not sustain them properly, hence a self-supporting church becomes almost an impossibility. If we can help them to a more perfect system of agriculture, we have done a great service for the cause of Christ in Brazil as well as for the whole country, and more especially for that part in which our work is located.

We have now reached a crisis in our educational work. Unless we can more thoroughly equip our work in Garanhuns, and that at once, we shall be unable to hold our place among the educational forces of Brazil. We are being left behind and soon we shall have to close our school, unless we can keep abreast of the times. The States are bettering their schools each year, but unfortunately the teaching is often atheistic. The Baptists see the importance of having finely equipped schools, so they are spending thousands of dollars every year on their school plants. In Recife, State of Pernambuco, they have the best school plant in North Brazil and as a result they have one thousand students in all departments.

Our Church has always stood for education. Will it now withdraw from this position? The school in Garanhuns has never received a cent for equipment, hence has been crippled all these years, trying to make brick without straw. I can't be-



Faculty and students of the Collegio (at Garanhuns) 15 de Novembro.

lieve our great Southern Presbyterian Church is going to continue this policy in Garanhuns. She has not done so in other missions. The time is gone when missionaries were willing to wear themselves out trying to do something with nothing. No Church has any right to ask it, or expect it, of her missionaries.

The Mission of North Brazil has unanimously decided that Garanhuns should be

made our chief educational center in North Brazil. We believe the Church at home is going to hear our cry for help. In that hope we stand resolute and firm, striving to hold the trenches until reinforcements and munitions reach us.

We pray it may not be too late.

W. M. THOMPSON.

Lexington, Va.

NOTES FROM THE NORTH BRAZIL MISSION.

MISS MARGARET DOUGLAS.

WE WERE all rejoiced over the return of the Henderlite family, and Miss Kilgore a few months ago. It is good to have the children of the missionaries come back and help carry on what their parents have begun, with the great advantage of knowing the language like a native. So we feel that we are very fortunate in having with us Miss Rachel and Mr. Langdon Henderlite. Miss Rachel is here in the Agnes Erskine Evangelical College, and Mr. Langdon in Garanhuns. Miss Kilgore, after more than a year's work in Columbia University, has come back ready to give more capable help than ever before.

We were sorry to see Mr. and Mrs.

Thompson leave to go on their furlough. Our complete number of missionaries is so small, they make, as the Brazilians say, "a big lack."

Mr. and Mrs. Taylor, although they have been on the field only two years, are doing nobly in carrying on the work in Garanhuns.

This school was sorry to lend them Miss Martin in the absence of Mr. and Mrs. Thompson.

Mr. and Mrs. Porter spent the last school vacation in this city. Mr. Porter was indispensable to us in looking after the work being done on the college building and grounds.

Miss Reed is a great blessing to the

little church in the suburbs of the city where she lives, and is also giving valuable help in the Theological Seminary.

This closes with a letter from a young minister educated in this seminary. Just the letter itself speaks for Dr. Henderlite and his work.

CAICO, April 30, 1921.

Dear Brother and Teacher, Dr. Henderlite—CHRISTIAN GREETINGS:

Glad, on account of your happy return to our dear land, I am writing you this letter.

I, with other colleagues and brethren, was afraid that you might not come back again to this your adopted land, where you have so many children and grandchildren and great-grandchildren, many already grown up.

Happily God brought you back again to us to continue as a good soldier, or rather as a commanding officer, the work of gaining precious souls for Christ our Lord.

My prayer is that your presence with us may be as it has always been of great profit for the gospel work in Northern Brazil, and especially in the preparation of new workers in the vineyard.

I never imagined that I would land here in the far interior in Caico.

But God opened to me the door, and I came with the wish to do my duty, with

the hope of seeing this field prosper, and with the prayer that God would confer upon it His richest blessing.

It is necessary, yea indispensable your supplications for this work.

I have a great deal of traveling to do which I find difficult and painful, but I hope to get used to it in time.

Rev. Juventino Marinho wrote urging me to accept the pastorate of the church in the city of Maceio.

I answered his invitation, saying that I would accept only on condition that some one would take my place here.

For this field is new and undeveloped, therefore I think it my duty not to abandon it.

I wish to know if Dr. Henderlite forgot my request to bring me a Scofield Bible and one volume of the Numerical Bible. I imagine I can hear you say: "Man alive, did you really ask me to bring these books!"

If you have a Greek Testament that you wish to sell, please let me know.

I am translating an excellent work of Clarence Larkin to be published in the *Expositor*. I do not know whether you know him or not.

Closing, I wish for you and all your dear ones many blessings in the gospel.

Your brother, pupil and colleague,

(Signed) A. C. MONTENEGRO.

EVANGELISM IN THE EAST BRAZIL MISSION—SOME SIGNIFICANT FACTS.

REV. FRANK F. BAKER.

THE earthly ministry of Jesus was full-orbed and perfect. It serves, therefore, as the supreme model for all evangelical labor both in spirit and in practice. It is not without profound interest and profit that we read again those significant words in Matthew 4:23, "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Thus the

bodies, minds and souls of men, sin-sick and weary received divine attention, and care. We believe that the Master always looked beneath diseased bodies and minds, and had compassion on immortal souls struggling in the death throes of wickedness, even to liberation and restoration. Yet a healthy body and a sound mind was his goal for a redeemed life.

So all true missionary evangelism should be set in the divine mold, em-

bracing these three great phrases, educational, medical and evangelistic. And while it remains true that the three merge, the one into the other like the radiant rainbow colors, thus forming the beautiful arc of Christian activity, yet each has its distinct place and end. Finally, all look toward the gathering into the one fold those whom the Father has chosen from the foundation of the world to form the Son's glorious body, the Church in time and in eternity.

The year 1893 saw the humble beginning of the Instituto Evangelico in Lavras. A vine of divine planting, watered and nurtured by His grace, it has contributed marvelously toward the growth of the kingdom in Brazil in the efficient preparation of native ministers and in the development of Christian manhood and womanhood. Like a great diffusing light, the Instituto has sown the seeds of liberty, culture and scholarship in the minds of Brazilian youths, disseminating at the same time those principles which make for Christian character and service. Its beneficent influence is felt far and wide throughout the republic today, and its impress is being manifested in the lives of a goodly company of strong men and women. Many of those who are shaping the destinies of Brazil received mighty impulses for good and godliness while in preparation at Lavras.

Though often beset by almost insuperable difficulties, the workers there have battled bravely on. The equipment has been pitifully inadequate and the laborers numerically few. After a long period of watching and waiting (active, be it said) a new dawn seems to be breaking, heralding the long-looked-for equipment even to the point of adequacy, and bringing a strong reinforcement of new workers to have a part also in bringing in the precious sheaves. This is a momentous and significant fact in the mission's life and work.

Moreover, evangelism (in the wide sense) in our mission has received powerful impulses through the self-sacrificing services of Dr. H. S. Allyn, our lone medi-

cal missionary. Human suffering knows no barrier and the physician's healing touch is always welcome. Rich and poor alike, fanatics as well as indifferents, opened their homes and hearts to this abnegated Christian doctor, whose loving ministrations led many to the foot of the cross. And oftentimes when all other avenues of approach were fast closed, the doctor's tender touch would open the soul's windows to let the blessed sunshine of heaven enter. And it may be only when projected upon the screen of eternal light that these services will be viewed in their true worth and extent.

This advantageous phase of the mission's activities, moreover, continues again after several years of absence. Dr. and Mrs. Allyn have located in Varginha, a populous and progressive city (15,000 souls) of Southern Minas, where until now no active Christian work has been maintained. It was the writer's privilege recently to visit this city and to tell of the unsearchable riches of Jesus Christ to an attentive group of listeners, and to see evident signs of the Spirit's presence and power. This missionary family occupies a most strategic center in the mission's territory, and already many souls there are "examining the Scriptures daily (to see) whether these things *are* so." This also is a significant fact in missionary evangelism in Minas.

Here we are led to mention what may be designated as a new phase of missionary activity in the East Brazil territory. For a long period of years no ordained missionary could be spared from the reduced number at Lavras to dedicate all of his time and energy to evangelism (in the restricted meaning). The force there was never even adequate to meet the growing needs of the educational work. Hence only during vacations(?) and on week-ends could preaching tours be realized by various workers. But in August last, the writer of these lines was the first ordained missionary for many years to be set apart exclusively for evangelism. During all this time the mission has planned and prayed for the day when this side of

its work could be undertaken in earnest and developed. Our hearts received new impulses of joy over the recent arrival of the Rev. A. L. Davis, who after acquiring a working knowledge of the language, will join the evangelistic force of the mission. Also we anticipate the early formal appointment of the Rev. A. S. Maxwell, who has already labored so faithfully and self-sacrificingly for five years on the frontier. These auspicious events incite us to renewed effort and zeal.

The Brazilian General Assembly in its 1917 meeting established a *modus operandi* to govern its relationships with those missions laboring within its bounds. We copy here the following (Ch. I, Art. 1): "This vast territory (the extensive regions inhabited by multitudes who have never sat under the sound of a pure gospel) will remain under the joint responsibility of the General Assembly and of the missions. It is considered the Assembly's field, that actually occupied by its Presbyteries, and the missions' field that in which they exercise their activities." At the annual meeting of the East Brazil Mission in January, a committee was appointed to confer with a like representation from the native Presbytery, then in extraordinary session, in order to work out a practical application of the *modus operandi* with special regard to our mission. A most hearty accord was reached and the mission assumed responsibility

for an extensive sector, which until now the Presbytery has not occupied because of a sad lack of means and ministers. It is, therefore, a motive for exultation that foreign workers can now be placed on the firing line to uphold the hands and to enthuse the hearts of the too few native evangelists.

But the task has just begun. If this glorious work is to be carried forward to a happy consummation, then others still must answer the call and come over and help us. To-day is momentous for evangelical advance in Brazil. Opportunities reach out an inviting hand from every side. If we mistake not, this great South American republic is destined to exercise great things in the kingdom of God, when truly converted from a nominal and apostate Christianity to the pure gospel of the Son of God. And the day may not be far distant, for

"God is working His purpose out as year succeeds to year,

God is working His purpose out, and the time is drawing near—

Nearer and nearer draws the time, the time that shall surely be,

When the earth shall be filled with the glory of God as the waters cover the sea."

Come, give, send, that this beautiful land may be claimed as a scintillating jewel for the Saviour's crown.

Carambu, E. de Minas Geraes.

REFLECTIONS OF A BRAZILIAN MEETING.

A convention in Brazil moves Rev. Gaston Boyle to these reflections:

These people know how to listen to a remarkable degree. It may seem strange that I note this, but let us notice their circumstances. Our congregations in the homeland are usually composed of persons who are accustomed to listen to sermons, lectures and discourses of one kind and another. But our hearers at Gamelleira had recently come out of the Church of Rome—careful to keep the people in il-

literacy in this country, and in all others where she is not forced by a majority Protestant population to do otherwise. Her services here are almost exclusively an appeal to the eyes and the emotions, never to the intellect. Of course, such a thing as taking notes in our meetings was largely out of the question, but I consider it remarkable that these country folk should pay attention at a service of prayer for an hour in the morning, an hour of Bible study at eleven, and a preaching service

in the evening. They paid attention, and seemed to remember to a remarkable degree what they heard.

I shall not forget the expressions on certain faces; they have impressed themselves on my memory in a peculiar way. There was an expression of thirst, of understanding, of love for the word, and of joy at hearing it announced, that is the reward of every preacher when he sees it, but which I have rarely seen as at Gamelleira.

The fact of the convention is a great tribute to the power of the gospel. Large religious meetings are not unknown in Brazil, under the auspices of the Church of Rome, but what a difference! Far more spirituous than spiritual, they come to be nothing more than rioting and drunkenness, chambering and wantonness, strife and envying, gambling and murder: in short, Satan turned loose. It would

be a great thing if those who consider themselves charitable in looking on the Church of Rome as simply another branch of the Church of Christ could see what we see of the debauchery and crime which occur in these religious gatherings. But here in Gamelleira were hundreds of persons who formerly ran with them in the same excess of riot, but who have been washed, who have been sanctified, who have been justified in the name of the Lord Jesus and by the Spirit of our Lord. Not a concealed or unconcealed weapon on their persons; not a profane or indecent word from their lips; no disturbances of the splendid silence of those moonlit nights except the singing of hymns by a group of specially expressive believers; such a religious gathering is unknown in Brazil except where the blessed gospel in its purity has been brought to act on the hearts of men and women.

PERSONALIA.

A note from Mr. Daffin, of San Sebastiao, Brazil, dated July 12th, informs us that he had just passed through a serious illness with pneumonia and plenrisy. Dr. Allyn came down from Varginha, and ministered to him during his illness. By the blessing of God and in answer to the prayers of the Christians in that field, his life was spared, and at the time of writing he was able to take up his work again. Mr. Daffin writes that while he was sick

the members of the congregation kept up the services, and the attendance of the people held up remarkably. These lonely workers in our Brazilian field need our sympathy and our prayers. Mr. Daffin has been alone at his station for a long time. He is kept so busy that he does not have the time to write often, but his letters always contain the note of cheer, which is born of the faith that nothing can discourage.

OUR NEW EDUCATIONAL SECRETARY.

EGBERT W. SMITH.

THE Executive Committee of Foreign Missions is glad to announce to the Church at large its election of Mr. Edward D. Grant to its Educational Secretaryship and his acceptance of the position.

Mr. Grant was born in Presbyterian Scotland, came to this country at the age of 11, and worked his own way through Austin College, where he was a leader in

both the intellectual and spiritual life of the institution.

Not feeling called to the gospel ministry, yet having fully decided to give his whole life to some form of Christian service, he became after his graduation one of Dr. Melvin's educational campaigners, serving in this capacity with eminent success.

After full correspondence with the

president and other faculty members of Austin College and with others who had known Mr. Grant intimately before, during, and since his college life, the Foreign Mission Committee became satisfied that he possessed the necessary qualifications for its vacant post and that he was just the kind of young man to develop, under divine guidance, into a highly ef-

ficient educational secretary of Foreign Missions.

The members of our Church will be glad that we have not robbed the pulpit to fill this position, and will unite their prayers with ours that Mr. Grant may be greatly blessed of God in the new and responsible field of service which he entered September 1, 1921.

THE THINGS WE ACKNOWLEDGE AS TRUE, AND THE THINGS AGAINST WHICH WE PROTEST IN ROMANISM.

REV. EDUARDO CARLOS PEREIRA, D. D.

WE RECOGNIZE in the first place that the Roman Church as an integral part of Christianity professes in its creed and practices all the great doctrines and institutions of Christianity. Like all the other Christian branches, she accepts the Bible as the word of God; she believes in the Holy Trinity; in the person of the Father as Creator of all things; in the person of the Son as God-man, Lord and Saviour of humanity; in the person of the Holy Spirit as regenerator and sanctifier of fallen man; she believes in the divine institution of the Church, of the ministry, of the sacraments, of worship, in the resurrection, the judgment and the eternal destiny of man. In short, she accepts the creed of the apostles and all the doctrines and practices of the Christian religion. It gives us pleasure to acknowledge that the Christian truths of the Roman Catholic creed have nourished in the bosom of the Church, noble and holy characters, both in the domain of private life and in the wider sphere of the benefactors of humanity.

We declare with pleasure, also, that she has been, in the Providence of God, a force for maintaining in the world the Christian idea, a great bulwark of the principle of authority and the fundamental idea of Christian unity; and that in the activity and consecration of her missionaries and her large work of beneficence she has rendered signal service

to humanity. As justice demands that we recognize this favorable aspect of Romanism, so it equally demands that we look calmly and with loyal frankness at the other aspect.

Unfortunately for humanity, the Roman Catholic Church includes in her ample creed and powerful organization many principles and practices in flagrant antagonism to the Christian elements that we have just indicated. Along with the great truths of her creed, she teaches grave errors that emasculate those truths and even annul their influence on the religious life of the individual and society. In a rapid review, we will confirm our statement:

The Bible, the word of God, given as the rule of faith and practice for Christian people, she seals, substitutes for it her traditions which interpret and supplement it. The Bible Societies, that religiously endeavor to place the Bible in the hands of the people, are officially denounced as pests. In the great cities of Latin America, with the consent of ecclesiastical authorities, the Bible is publicly burned in *auto de fe*.

The glorious doctrine of the most Holy Trinity is overshadowed by another more powerful trinity of Jesus, Mary and Joseph, whose central figure, Mary, absorbs the filial affection of the people. The redemptive work of Christ, as the only Mediator and the only hope of humanity, is completely annulled by the meritorious

and supererogatory work of the saints, by the remedial indulgences, by sacerdotal mediation and absolution; by purgatory; by masses; by the mediation of saints and angels, especially by the mediation of the Virgin Mary, called in the legends of the saints and books of devotion Co-Redeemer, Queen of Heaven, Mother of God and Mother of man; Mother of Mercy, life, sweetness and hope of the fallen sons of Eve. Such is the fervor, praise and exaltation given to the worship of the Virgin mother that Christianity is practically changed into Mariolatry.

The regenerating and sanctifying work of the Holy Spirit is equally perverted; His work becomes the monopoly of the clergy; His grace by means of the *ex opere operato* is bound up in the modes of the sacraments. The free action of the Spirit is annulled—is restricted to the magic influence of sacerdotal manipulations.

The divine institution of the Church of Jesus Christ is deprived of its spiritual character and its catholicity is restricted to the visible community of those baptized into obedience to the Bishop of Rome, the Church of Rome being proclaimed "the Mother and Sovereign of all the Christian Churches." This material and restricted conception of the kingdom of God is still further limited in the clergy and the clergy in the Pope declared to be the Supreme Pontiff, infallible, vice-God on earth. Such a conception of the nature of the Church of Christ makes it a kingdom of this world, placed over all the other kingdoms, and puts it in conflict with the sovereignty of States, dragging it into political conflicts which turn it side from its beneficent mission of peace, of love and self-sacrifice.

Romanism makes of the ministry instituted by Christ a priestly caste that holds in its power the eternal destiny of souls. The Roman Father is a priest who has in his hands the "keys of the kingdom of heaven: who opens and no man shuts; who shuts and no man opens"; who pardons or retains sins; who estab-

lishes the interdict and threatens with the forces of hell whole populations; who has power to call Christ upon the altars and sacrifice him daily, consuming him afterwards in his own body. With these prerogatives, the priest is a mediator between God and man, and in the Court of Penance, is the substitute of Christ, with the tremendous power of judge. There the sinner kneeling at his feet, receives the sentence that decides his eternal destiny.

At the summit of this sacerdotal hierarchy is the pope High Priest; Supreme Pontiff; most Holy and Infallible; Supreme Arbiter; Christ on earth, and as such absolute Lord of things, and consequently king of kings; sovereign master both of the spiritual and temporal sword. Such an interpretation of the Christian ministry makes it a dangerous theocracy, and above all an outrageous attempt against the priestly sovereignty of Jesus Christ as the only Mediator between God and men.

As regards worship, there is a marked difference between apostolic simplicity and the external pomp of Romanism. The multitude of rites and brilliant ceremonies become a cloud of superstition which hinders the worship in spirit and in truth, demanded by the Lord. Together with the worship of the Trinity (divine persons) Romanism renders idolatrous worship to creatures, relics and images. This worship, unfortunately, in Latin America shows a decided pagan aspect; the holy water, the flag of the Holy Spirit in the hands of clowns, processions with numerous biers on which are to be seen images representing the persons of the Holy Trinity miracle-working images—these are a school in which the religious sentiment of the people is inflamed.

To the two sacraments, the Romish Church adds five more, and in the celebration of all these the people are taught to see a magical virtue in the material element, which constitutes a natural source of the great superstitions and popular belief. The sacrament of the

communion is completely perverted by the dogma of transubstantiation. In the sacrifice of the mass the bread and the wine are offered for the adoration of the faithful, as the real tangible Christ—body, soul, divinity, as real and true as they are in heaven. In the celebration of this rite, Rome not only refuses the cup to the laity, but perverts the institution—identifying the sign with the thing signified, and transforming by transcendental magic a fragment of bread into God, which is given over literally to be eaten by men.

As regards morals, the casuistry of her doctors has introduced principles frankly destructive of them, as the learned author of the Provincials shows.

The celibacy of the clergy, besides being contrary to natural and divine laws, could not fail to be as it really is, a dangerous element to public morality.

The confessional or auricular confession, in its turn, is another addition to Christian institutions of most dangerous tendency. The celebrated priest intervening in this court of penance, between the sinner and his God, with power to allay the agonies of conscience with a single sacramental word, has hindered the maintaining of a high moral standard in society which he controls.

To all this they add three great modern decrees of the Vatican which aggravate the state of things against which the reformers of the sixteenth century rose up.

1. The dogma of the immaculate Conception of Mary promulgated by Pius IX, December 8, 1854, with the legend of the Assumption came to complete the deification of the Virgin, placing her not only on the equal with the Son of God, conceived by the work and grace of the Holy Spirit, but superior to Him in the affection and confidence of the people.

2. Papal infallibility, decreed in 1870, adds to the deification of woman on the one hand, and deification of man on the other, making him not only most holy, but also infallible, and thus closing in the door to all helpful reform in the bosom of Romanism.

3. The Syllabus, promulgated by Pius IX, December 8, 1865, is really a declaration of war against modern civilization and progress, for it condemns all civil and religious liberty, and closes the door to any possible agreement between political order, society and religion.

Having thus set forth succinctly, as we have just done, the antagonistic duality of the creed and the practices of the Romish Church, we proceed to define our attitude and purposes:

It is evident, in view of what has been stated, that our attitude toward the Romish Church must be two-fold: (a) one of sympathy and intimate solidarity towards the Christian element; (b) one of repudiation toward the element we consider anti-Christian. Affirming the truths of Christianity and repudiating the contrary errors, we declare that our purposes are frankly spiritual and religious and of sincere co-operation with all the branches of Christendom that hold and profess all the Christian doctrines in their evangelical purity.

Heirs of the noble religious movement of the sixteenth century, we will endeavor in the bosom of Christendom to bear faithful witness of (a) the supremacy of the word of God over the traditions of man; (b) the supremacy of faith over works, and (c) the supremacy of the people of God over the clergy. In the defence of these great principles we shall, we believe, be able to present a clearer vision of the kingdom of God on earth, and so doing we shall contend for the Messianic Kingship of Jesus Christ until he comes again. Conscious of our mission, it is our supreme purpose, in obedience to the order of the divine Lord given to his whole Church to hold up in Latin America, as in all the world, Christ crucified—the only hope of humanity.

Above races and nations; above progress and civilization: above all temporal interests, stand the far greater interests of immortal souls through the knowledge of the great doctrines of Christianity. These spiritual interests are our concern, and we join hands with all those who labor

to realize for the human race the purpose of God, who so loved the world that He gave His only begotten Son that who-

soever believeth on him should not perish, but have eternal life.

A NEW PRESBYTERY IN MEXICO.

REV. W. A. ROSS.

WE ALL are familiar with the old Presbytery in Mexico—the Presbytery of Tamaulipas. We know of its splendid history and of its work. Most of us have heard perhaps that on account of the changes in Mexico the Southern Presbyterian Mission withdrew from the territory occupied by the Tamaulipas Presbytery, thus leaving the mission without any Presbytery as its special organization, and leaving Tamaulipas Presbytery without mission support. This was two years ago. During these two years the Tamaulipas Presbytery has united with one of the Presbyteries of the U. S. A. Presbyterian Mission, to form the National Presbytery. But this did not help us any. We were still without any ecclesiastical organization in our new territory. But this unnatural condition was changed on June 23, 1921. On that day

the new Presbytery, of the Synod of Mexico was organized. The date and place should be kept in mind by all of the members of our Church. The place was Toluca in the State of Mexico. One of the members writing of the important event in the leading evangelical paper in Mexico, says of it: "The attractive city of Toluca had the honor of being the cradle of the new Presbytery in the extensive field of the Synod of Mexico. In the midst of a down-pour of rain a group of happy missionaries and pastors on the 22nd of June made their triumphal march to the beautiful city. At seven thirty a good congregation assembled in the Church of the Divine Redeemer, the Presbyterian Church of Toluca for the opening service. In spite of the weather, there was a good congregation. Dr. Arellano, the president of the Synod and member of the Commis-



Organization of National Presbytery, Mexico.



Ministerial Students, Mexico.

sion preached a magnificent sermon. On the morning of the 23rd the organization of the New Presbytery took place. The commission appointed by the Synod did its work well. Dr. Wallace, also a member of the Commission, led in a very edifying devotional service. This prepared the hearts of all for the work in hand. As soon as the organization was affected, new officers were elected who at once took charge.

"In the minds of most of the members of the new Presbytery, prevailed the idea that this meeting would be confined to the actual organization. But the work was begun with such enthusiasm that a great many points came up for discussion. The sessions continued for two days. Some very important matters came before the new Presbytery, committees for the different departments of the Presbytery were appointed. Among these is the Committee on Self-Support and is, of course, one of the most important. A Presbyterial Fund was established, which is to be used by the Presbytery for the

extension of the work, for the education of the students for the ministry, for the care of the aged ministers and for any objects that the Presbytery may choose. All the churches contribute to this fund. The Presbytery very humbly but confidently faced the greatness of the task which lies before it and with enthusiasm took up the work."

The most inspiring part of the service was the reception under the care of Presbytery of nine young men. This record could hardly be matched anywhere. The new presbytery was hardly more than two hours old when there marched into the church nine young men from the Union Seminary in Mexico City and the college of Coyoacan. After an examination they were received under the care of Presbytery. The sight filled our hearts with joy. Look into their faces as they appear in the picture and thank God for them. They will all, or nearly all, spend their vacation out in the field somewhere preaching and teaching the people the way of life. God was very near to those

who were taking part in the happy event.

Perhaps you will be glad to know that the name of the new Presbytery is one easy to pronounce. It is almost as easy to pronounce in Spanish as it is in English. The Presbiterie del Sur. The Presbytery of the South. That sounds good for a Southern Presbyterian. God grant that it may carry forward the noble ideals of the Church which is especially responsible for its care and support during the years until it can care for all of its needs and fully establish its work.

Noble Presbiterie del Sur, we love thee, and we pray that Christ may always find thee true to him and his word; working as he worked unselfishly, enthusiastically; ever keeping in mind that thy work is a spiritual work and that the means to be used are spiritual. Christ is watching thee; the large company of thy older sisters in this and many lands will watch with interest thy progress. Keep true to thy Lord whose right it is to rule in his church and who has brought us to this happy hour!

San Angel, D. F., Mexico.

ANNUAL MEETING, CHUNJU, JUNE 18-29, 1921.

REV. L. T. NEWLAND.

WHAT General Assembly is to the Church at home Annual Meeting is to our work in Korea. Here are rehearsed the triumphs of the gospel for the past year and here is enacted the yearly tragedy of trying to provide for a growing work with an almost stationary force. From the smallest child who thus once a year sees beyond the bounds of his little station, to the oldest worker *Annual Meeting* is the time of the year.

This spring we met at Chunju and never has that beautiful station been more attractive. We were all constantly reminded of the mountain resorts in America, and even rainy season suspended activities for the greater part of the session. All of our mission save a part of one family was there and when one saw that eager, enthusiastic, perennially young group of people, it is easy to understand why our work goes forward so rapidly.

No doubt to an outsider an Annual Meeting is a very dull affair, but to us who are on the inside, it is as moving as a great play. This year running through every session, coloring every speech, dominating every committee meeting was the sustained note of victory. I doubt if we ever had a meeting that was as thrilling in its reports and as hopeful in its outlook as the one just passed.

We began by electing Mr. Eversole chairman, and through the whole meeting he presided in a way that just seemed to quench all parliamentary wrangles and heated debates before they burst into vociferous flame. He was fair and just and added to his rulings was the spirit of mutual love and help, that did much towards making for a peaceful time.

Interest naturally centers around the annual reports, and this year they were far above the average. Every station could praise God for victories and for promises revealed. They were all a Moses song of triumph over villages conquered and enemies routed by the power of the Spirit. No one attempted, no one dared to even hint at the to-morrow, but all felt that we were just on the threshold of new and tremendous opportunities. The most significant fact of all the reports were the great increase in the number of Catechumens and in country and station schools. All pointed to an awakened and thriving church.

The problems that arose were acute, for this unprecedented revival found us with inadequate equipment, both in men and buildings. The question was to tide over the present crisis until help could come out from America. This, of course, puzzled the Finance and Apportionment Committee a great deal, but with the generous

spirit of mutual help of all the stations the problems were met and settled. We had the cheering news of assistance both in men and money in the near future, so we gladly took the doubled burden of the present, knowing that our relief was in sight.

The matter of education and Sunday-school work are so much more to the fore than they were a few years ago, that we had to greatly revise our plans for these two lines of work. It was unanimously decided to push country schools as fast as possible and to largely develop our station schools, for we realize that we must train leaders for this new church and that these leaders will come only from our church school. Our budget for school work has grown to a larger size than we ever dreamed of five years ago, but we believe it will be worth the cost to save young Korea for Christ. Closely allied with this is the Sunday-school work, which we are determined to develop as fast and as far as we can. In this work we took a decided forward step in arranging for several native secretaries and for a large number of institutes in the country churches. Our whole mission has decided to make this a Sunday-school year.

We had several causes for thanksgiving. Chief of these was the generous and enthusiastic way in which the Home Committee has come to our rescue with men and money. We received word that Dr. Bell was well enough to come back in the fall. We were also glad to welcome Mr. Swinehart back and to share with him our joy over the great work he has done for our mission throughout the home church. There was reassuring news from Dr. Leadingham and the promise of his recovery. Our hearts were cheered by the assurance of ten recruits this fall and several more next year. Then to make our meeting a spiritual feast we had fine devotional studies by Rev. P. P. Winn, of Chunju, and Dr. Fulton, of Japan, who came as a fraternal delegate.

It was a good Annual Meeting, but a busy one. Still the excessive work, did not tire for we were not trying to hold together a tottering church, but were busy with plans for gathering the bountiful harvest. The whole note, as I said, was one of victory, and I should add, one also of deep thanksgiving to the Lord of the Harvest for giving us a part in so great and so fruitful a field.

Chunju, Korea.



(No. 1) Teachers and Graduating Class of Mary Thompson Stevens' Memorial School.

RECENT NEWS FROM HSUCHOUFU, CHINA.

REV. GEO. P. STEVENS.

No. 1. This is the faculty and last graduating class of the Mary Thompson Stevens' Memorial School of Hsuehoufu. Miss Lois Young, in the center, is principal of the school. Miss Isabel Grier and Mrs. L. H. Lancaster are on her left and right, respectively. The Central Church of Atlanta has recently given \$10,000 to complete the building and equipment of this school as a memorial to Mrs. Stevens, who was a well-beloved daughter of that church. She was the founder of the school.

No. 2. And here you have a good view of Dr. Nettie D. Grier and her staff of assistants standing at the front door of her splendid new hospital. Her husband, Rev. Mark B. Grier, built this hospital. Since his death, over four years ago, Mrs. Grier and her three daughters have returned to China. The oldest one, referred to above, is already a regular mis-

sionary, while the two younger girls are in school in Shanghai.

Mrs. Grier needs very much a lady physician to help in this growing work.

No. 3. You have here the work of a real new missionary, Miss Isabel Grier. Her first regular missionary work was the teaching of these Christian women. For two months this spring they were brought together for a Bible school. Mrs. L. H. Lancaster, Mrs. F. A. Brown and Mrs. J. P. Thompson, and in addition, several Chinese teachers, assisted. We are delighted to have the children who were born in China back ready to help in the work.

Eighteen young men and women were received into the church in the city of Hsuehoufu on June 15th. Thirteen were from our mission schools and five from the non-Christian or government schools in the city. We are thankful for the



(No. 2.) Woman's Hospital and Staff.



(No. 3.) Christian women of Korea, who studied the Bible two months this spring under Miss Grier.

splendid opening we have into these city schools and are trusting yet larger things in the future.

No. 4. This introduces you to a recent arrival in the person of George Thompson Brown, who was born April 30th, at Kuling. He is the second son of Rev. and Mrs. F. A. Brown.



(No. 4.) George Thompson Brown, three days old and Dr. Venable.

This is not his father holding him, but Dr. W. H. Venable. Notice, however, how proud and pleased he looks. The Venables are doing a great work at Kuling, not only for the Chinese who crowd their wards, but for needy missionaries of our own and other churches.

Possibilities for Christian service in South America are numerous. Out of five thousand students in the University of Buenos Aires, only four men declared a belief in God. The South Americans are said to be under the bond of materialism.—*Forward*.

More than 99 per cent of the college students in South America profess no belief in God.—*Missionary Outlook*.

GRATEFUL HEARTS.

WILLIE B. GREENE.

RING out, ring out for joy, ye mission bells. Have you not heard the wonderful news, that new recruits are coming? Yes, and it is true, for Mr. Swinehart has just returned from America, and has confirmed the rumors that have been floating over to this side of the world.

How grateful we are to God for this expression of His limitless love. He has heard and answered our prayers.

We now send this little message to let you know how welcome you will be. Our homes and hearts are open to receive you.

Help in sight has been a great inspiration to those who are over-worked and physically ready to give up; also to those of us who are newer on the field, for in our dreams we see the possibility of the gospel being carried into more territory, and it calms our feverish impatience.

Not only are we grateful for the new missionaries who are coming, but to those who have made it possible for them to come, do we extend our gratitude.

I know that which you so generously gave, whether in large sums or the "widow's mite" was given through the love of Jesus Christ our Lord. And I pray that your joy may be as great as the joy of those who are coming out; and the joy of those on the field who are waiting for help to come.

And now that you have sent out missionaries to Korea, won't you pray for them, and for us all. We need to be upheld by the prayers of those in the homeland.

Other things that we wish to thank you for are the nice messages and the gifts that you sent out by Mr. Swinehart.

We were all at Annual Meeting when he arrived, so they were delivered at once.

Of course those articles that were sent to individuals were given to that special

one. But the others, Mr. and Mrs. Swinehart divided among the five stations. These, in turn, were given to a representative from each station to be taken back and divided among the people of that station.

And now let me tell you how those of Kunsan Station were divided. First, we fixed up a poster and sent it around to all the houses, announcing a clearance sale to be held that afternoon at the "Mystery Shop." We put just enough on the poster to make the others curious enough to come and see what it all meant.

Then we got busy and, as near as possible turned our house into a department store.

From home papers we cut out signs from the advertisement sheets, and put them around, designating the different departments. Some of these signs were ridiculous and we had such a good time over it all.

The departments were as follows: Millinery, Woman's Sport Clothes, Boy's Suits, Shoes, Ladies' Dresses, Misses' Dresses, Juvenile Middy Outfit, Underwear, Hosiery, Fancy Waists, Blouses, Gents' Clothing, etc.

There were three of us acting as sales ladies and when the people came we took them through the store, and the articles that fitted were given to them. In the millinery department we put a mirror and placed a chair in front of it, so you see the ladies really had the pleasure of trying on their hats before taking them.

The study was turned into a dressing room and so we even had a fitting department.

In the station there was one dress-maker's form. This we blew up and put our showiest dress on it, and put out in front of our dress department.

I do wish you all could have been here

to have seen the real fun we had, beside each getting something to help in our wardrobe. And, too, there was the rare experience of going to a store and making your own choice of wearing apparel.

I tell you all this so you will know the great amount of pleasure that you have given to a bunch of missionaries in far away Korea.

Kunsan, Korea, July 1, 1921.

THE CAUSE AND CURE OF THE ILLS OF MEXICO.

By REV. W. A. ROSS.

NO ONE doubts about Mexico being ill. Some may regard her as in worse condition than she really is, but all have come to look upon her as suffering from moral, spiritual, and physical infirmities. Something has kept Mexico from reaching the front rank of civilization. In matters of education, moral ideas, and spiritual values, the people of Mexico are yet far behind other peoples. Something is wrong somewhere. In thinking of the sad condition of Mexico, some people are critical, others are sympathetic, but all agree on one thing—Mexico is in a bad way.

There is a growing desire on the part of people of other countries to help Mexico cure her ills. The unhappy conditions of the past few years have forced people to think about Mexico more than ever, and thoughtful people everywhere have felt a desire to help her. Different forms of help have been proposed, the form being determined by the mental and spiritual attitude toward Mexico of the person proposing the help. A study of the causes which have brought Mexico to her present condition will enable us to understand her, and the more easily help her. No one can read the history of Mexico without being impressed with the struggle that the people have been forced to make against great odds. And it is not a struggle of the people of this generation. The seeds for the present condition were sown early and have been sown again and again during her history. A sympathetic search will reveal the causes of the trouble and point the way to the remedy.

I. THE CAUSE.

1. *Racial Backwardness, Weakness and Pride.*

If we are to search deeply for the cause of the ills of Mexico, consideration must be given to the origin of the great masses that constitute the present population of Mexico. We make this statement remembering also that the history of ancient Mexico shows that they were a people of great achievement. They had made great progress in art, science and agriculture before the Spaniards came. And if the race that was found when the Spaniards came had had a different opportunity the result would have been very different. If the blood of those ancient tribes had been kept pure, the result might also have been very different, but as our study will show, neither of these two things happened. The races became mixed, and the civilization found was destroyed and the people subjugated.

Racially the Mexican people may be divided into three groups, and each group has contributed its share to the making of modern Mexico, and its unmaking. First there are descendants of the people who were found in Mexico when the Spaniards came. They are usually called Indians to distinguish them from the mixed races. The civilization found among them clearly shows that they possess native ability of no mean order, and are capable of great development. There never has been a period of Mexico's history without its distinguished men of Indian stock—poets, painters, statesmen and

warriors. But from the very beginning of the Spanish domination they were deprived of their rights, their civilization destroyed, and they were placed in a position of subjection and inferiority and denied intellectual training and many social rights. Their development was suddenly stopped, and the great majority of them have made no progress since the days of Cortez. They remain untrained, and their condition of servitude has made inroads into the character of the people. In his ignorance he has been an easy prey to the greed of the more fortunate and unscrupulous. There are now over six million of the Indians in Mexico, and the great majority of them keep timidly to the wild mountain regions, and hold tenaciously to the land that remains to them, and are jealous of the inroads the foreigners make on them. They have been cheated so much and have been imposed on so many times during the last 400 years that they have reason to be on their guard. He is naturally quiet and peaceful. He has been a serf so long that he has lost the power of thinking for himself.

They have not been contributors to what should have been enlightened Mexico, except through one of their numbers now and then who had risen out of his environments in spite of the conditions. In any event, their advancement in civilization would have been slow, and handicapped as they have been, they have stood stagnant for 400 years, and in their ignorance and superstition, there they are to-day.

Another large group of Mexico's population is the mixed races—the *Mestizos*. These, with the native Indians, constitute four-fifths of the people of Mexico to-day. Very few women came with the Spaniards in the early days of the conquest, and the Spanish men mingled freely with the natives. This intermarriage was inevitable, and the people of the mixed blood multiplied and became nearly one-half of the population. The conquerors were for the most part ignorant and superstitious, and their marriages with the

native Mexican women would produce a race which would be at a disadvantage at the very beginning of Mexico's modern history. We would hardly have chosen Mexican Indians and Spanish adventurers of the age of the Inquisition as our ancestors. We desire to be just in the estimate of this great company of the people of Mexico, and no railing accusation should be brought against a whole nation, or even a certain group of the inhabitants of a nation, yet it is unfortunately true that people of mixed blood tend to inherit the weaknesses and vices of the races from which they spring rather than their strong points and their virtues. This is what has taken place in Mexico.

Added to this there was the attitude toward them of the Spaniard at the time when the races were growing up. Avenues of development were closed to them, they were denied the privileges of education; their religion was a matter of form. Their morbid taste for gambling and dissipating amusements were given a free hand, and it is not surprising that the *Mestizos* of Mexico have often been turbulent and unruly. They have differed from the Indian in that they lack the pressure of his conservative social and domestic traditions. These *Mestizos* are the typical Mexicans of to-day. They are the great body of the people and with the Indians form the masses of Mexico.

The third group of the people of Mexico is made up of Spaniards. The distinctions are not closely drawn at the present time, but at the time that the races that make up modern Mexico were being formed this was a class quite distinct, and should be considered separately. They contributed their share to the present condition of Mexico. A few considerations will help us to see how the ideas and viewpoints of the Spaniards of the sixteenth century and later have affected the conditions in Mexico, and have had a large share in producing them. The Spanish character of the conquest and colonization of Mexico was the product of the Roman law and the Roman Church. The Pope granted the New World to the

Kings of Spain and Portugal. Spain became the great world power, and its subjects began to enjoy the old Roman idea of its citizens, that is, the prerogative of living by the labor of the subjugated nations, made invincible by the sanctions of the supreme Church. In this spirit and with this viewpoint the Spaniard came to Mexico. However kindly he might feel toward the Mexican, and however humane might be his treatment of them, they were but an inferior race, and had no share in the government. Self-government could not grow up in such an atmosphere. The seeds sown then are still bearing fruit. The rule of the viceroys for three hundred years gave an example of governing for personal gain, which is also bearing unwholesome fruit in government circles in Mexico. It seemed to be considered one of the prerequisites of the position that the viceroy should enrich himself. He was the master of the financial administration of a large and productive province, and it so happened that most of the viceroys during the two hundred and eighty-six years of their rule in Mexico returned even after a brief turn, rich, to Spain. This beyond a doubt, is one of the great defects in the Mexican situation at the present time, and the example was set by the rulers from the very beginning. It is hard also for Mexico to get away from the old Spanish idea that the benefits of the government are for the ruling classes. The Mexican people long for a free and just republic, one that will give them protection and justice, but in far too many cases those who have aspired to rule have failed to rise to the true ideal of their obligations to the people. This attitude is an inheritance from the Spanish days.

These, then, are the races that make up the population of modern Mexico. There are other races, but for our study they may be neglected. We do not do them an injustice by calling attention to their backwardness, weaknesses and pride. Virtues they have, and these excel their weaknesses, but these have been

suppressed and left dormant so long that they have not been brought into play in the work of building up their country.

If we could understand the centuries-old struggle of the people of Mexico for freedom—freedom economic, political, intellectual and spiritual; of her betrayals, exploitations and sufferings—if we could understand this story as it is written in the annals of her history for those who will take the time and have the sympathy to read it, then we would understand the historical reasons for her failure. This story must be known if we are to deal rightly and safely with Mexico. It is absolutely necessary to go back to historical principles if we are to understand Mexico. We have been told that the Mexican people are illiterate and superstitious; that the spirit of revolution is incarnate in the Mexican nature; and is only controlled by an equal tendency to despotism; we have been told of their instability, and failures in self-government; but when all these things are said, we have not arrived at the Mexican heart. It does not tell us the why of things, and it gives little hope of remedy. We must look for other causes.

2. *Governmental Failures and Abuses.*

In matter of government no people were ever more afflicted than the Mexican people have been. From the days of the conquest until now the people have never had an opportunity to develop normally, on account, in large part of governmental failures and abuses.

When the Spaniards set up a government in Mexico it was not for the purpose of benefitting the people of Mexico, but solely for the benefit of the crown and the people of Spain. During the two hundred and eighty-six years of the rule of the viceroys in Mexico, some of them were good men, and the Spanish period was not one of unmixed cruelty, yet injustice and oppression prevailed to such a degree that deep lines were scored in the national character. It bred a heartless fatalism in the minds of the down-trodden people. Their helplessness was

so manifest, and the power of the rulers so absolute that resistance was unthought of, and submissiveness became a habit of mind as well as of life. It has told mightily on the Mexican character. It is telling mightily on the Mexican character still: it will take years and years of training before its evil effects are rooted out. A stream of gold and silver flowed to the mother country; the remainder of the world came into the hands of the privileged class in Mexico who held besides this financial power all political and religious domination. The condition of the people was of little concern as the condition of the great masses of Mexico since that time testify. In the matter of education the attitude of the government was the attitude of the Church of that day—the all-important attitude of submission to temporal task-masters and spiritual guides is best maintained through ignorance. Not only were the governing classes controlled in the attitude toward the people whom they found in Mexico by this desire to keep them ignorant and submissive, but also by the idea which they had regarding the standing in the scale of society of the native Mexicans. To distinguish themselves from the Indians they called the Spaniards the “People of Reason,” the implication being that the Indians were people without reason. They may not have meant all that it seems to mean, but at any rate it indicates an attitude of mind toward the native Indians, which had a profound effect on their conduct toward them.

While Mexico was being ruled by the Spaniards there was growing up a large privileged class at home, and when the yoke of Spain was thrown off, this privileged class, although they had fought bitterly against those seeking the independence of Mexico, at once by intrigue and by force attempted to gain control of the government. Mexico was again to encounter serious difficulties in setting up a government of her own. In casting off the foreign yoke she did not get rid of the dangerous privileged class at home. These men although unfortunately a part of the Mexican people, opposed the popu-

lar movement for independence, and thus delayed the success of the cause of independence. But in the hour of success they were quick to grab the reins of government and to erect a home despotism in place of a foreign one. The men of that day have always had their successors in Mexico and that explains in large part the political revolutions in Mexico. The patriotic, since the days of Hidalgo, have fought and died for the freedom of the people against the selfish class who still possess the ideas of government inherited from the Spaniards.

In studying the present condition of the people of Mexico the background of their oppression must be kept in mind. Growing out of this oppression there grew up a social organization which could only bring evil results. This social organization consisted until recently, of the exploiters, and the exploited. The two ruling powers of the country, the Church and the State, fostered this social organization, taking almost always the side of the exploiters, until it soon hardened into a tradition. The results are seen in the great masses of the people at the present time. Life for the poor man was without incentive or hope, and under such conditions generations came and went without making any progress. Such experiences inevitably made a deep and lasting impression on the character of the people. They not only widened the social chasm, but they weakened and debased the man. With little to inspire there was scarcely a motive beyond eating and drinking and propagating his unhappy kind. It can easily be seen that the tendency would be toward idleness and other vices. It can easily be seen also how there would lurk in his bosom a feeling that he was being treated unjustly.

This helps us to understand that feature of the Mexican life, which has so much puzzled and irritated the Anglo-Saxon—his propensity for revolutions. These revolutions, including the last one, have grown out of the feeling that injustice has been done them during all their history. They have all, at bottom, been phases of a blind, often misguided strug-

gle of a strong, uneducated people for liberty. They have sprung from a desire on the part of the great masses of the people to throw off the bondage both religious and political, which has been on them for centuries. They have been struggles of the great masses of the Mexicans, the natives and the Mestizos, to gain for themselves and their children a small place upon the soil of their native land. They have been the expressions of the people of Mexico to realize the benefits of democracy, whose catch words have reached them, but whose terms they only vaguely understand.

3. *Ecclesiastical Bigotry and Oppression.*

Along with bad governments in Mexico, the Church must take its full share of responsibility for the sad condition of the Mexican people. The history of the Catholic Church in Mexico is a well-known and heart-sickening story. We need not discuss it at any length here.

The Church fostered superstition. Many of the pagan customs were appropriated by the Church. People were baptized in mass. It is affirmed that within twenty years after the political conquest of Mexico, the religious conquest was practically complete. Two of the early missionaries declared that their ordinary day's work was from ten to twenty thousand souls. Many of their old superstitions were retained. Humboldt, writing of Mexico, says: "The introduction of the Romish religion had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony, to ceremony." Christianity, instead of fulfilling its mission of enlightening, converting, and sanctifying the natives, was itself converted. Paganism was baptized, Christianity was paganized."

To the Church was committed the education of the people. The fidelity with which the charge was carried out may be seen in the fact that at the time of the independence of Mexico three hundred



**Roman Catholic Church, Santa Cruz, Mexico,
where a priest has not held mass for
22 years.**

years after the conquest, ninety per cent. of the people were illiterate.

Into the hands of the Church there came great riches. It was not known until Mexico had gained her independence and was struggling to establish her own government, how much wealth had come into the possession of the Church. It was the policy of the clergy to conceal the financial prosperity of the Church. When the patriots began to exercise their influence, they were amazed and over-awed at the power of the Church, represented by her immense wealth. And yet with all this the people remained in ignorance. It was used in building costly cathedrals of mocking splendor. Millions upon millions of gold, silver, and precious stones were expended on the dresses and adornments of the images of the Virgin, and of the Saints, and on priestly robes. The wealth was used to attract, to awe, to dazzle, but not to uplift, or to educate, or to enlighten.

The Church allowed the oppressors and

exploiters to have a free hand. The avowed purpose of the conquests in America were to extend the sway of the Church, and there is no doubt that among the Franciscan and Dominican missionaries there were some devoted and sacrificing men. Las Casas, the priest-historian of the time of Cortez, says of the fortune which the conqueror had gathered in Cuba before coming to Mexico, "God, who alone knows at what cost of Indian lives it was obtained, will take account of it." These early monks raised their voices against the oppression of the people by the ruling classes, but with the passing years the Church itself, as was inevitable with the Romish system where it has full sway, imposed almost intolerable burdens on the people, and her voice of protest against the abuses of others was either entirely hushed or of no force.

The Church in Mexico has from the beginning opposed the efforts of the people to establish a free, independent and just government. When Hidalgo, "the Washington of Mexico," raised the cry of independence, he was degraded from the priesthood, and excommunicated from the Catholic Church. When Jose Maria Morelos joined himself to Hidalgo and his associates, he was covered with ignominy by the Church. When Jaurez promulgated the Reform Laws, and the Reform Constitution, and secured their adoption, he did it only after a prolonged and desperate conflict with the clerical party. The Pope, in denouncing these laws, said, "Let it be understood that the Roman Catholic Church declares such laws as these, wherever they may be enacted, to be null and void."

"It is clear that the Mexican Church held the people in ignorance and treated them most unjustly. She was greedy for wealth, and has used much of that wealth for unholy and frivolous ends. More serious by far has been her attitude of persistent opposition to the people in their struggle for liberty."

II. THE CURE.

I am conscious that this is a very incomplete account of the influences that

have brought Mexico to her present condition. I have not dwelt on the conditions themselves—of the moral, intellectual and physical ills. These exist: There is ignorance, which is the mother of evil; there are wanting moral sanctions—there is great poverty; there is the degrading place given to women. We have heard of the bad conditions in Mexico. But we believe they are improving. We are sure there is a cure for all of them. God never intended for any people to struggle on hopelessly. He supplied the remedy for all human ills long ago. This remedy has never been applied to Mexico. This remedy is faith in God as revealed in Jesus Christ. Such a faith as will give power to overcome sin, and live righteous lives.

Our study of the causes of the failures help us here in applying the remedy. In seeking to help Mexico, we must remember that the best way to help her is to help Mexico to help herself. Mexico must be put in touch with the principles and with a power that will enable her to work out her own salvation. Here history helps us as we seek for these principles, and this power Mexico is, and ever has been, in the bondage of medieval superstitions and oppressions. There needs to be applied the force that enabled Europe to break away from this bondage in the sixteenth century. This force was the great doctrines of the Protestant Reformation. The principles of the Reformation have hardly more than begun to operate in Mexico. This is the remedy for Mexico's ills, the doctrine of justification by faith in Christ; the doctrine of the risen Christ as our only Saviour; the doctrine of the soul's communion with God directly; the doctrine of the entire separation of Church and State. These and other great principles of the faith which were discovered and restated again during that historic period, and the discovery and restatement of which gave us the modern world.

This is the cure needed for Mexico, because these principles and these doctrines discover and develop the common man. He has hardly been discovered in Mexico. He is there: he has great possibilities

and powers, but these are undiscovered. We have but to observe history to recall how these great doctrines took hold of the down-trodden people of Europe and taught them to look into the faces of nobles and kings, and not be ashamed; it took the poor commons of the country and raised them into men who could not again be forced to submit to tyranny. These doctrines make their appeal to the great masses of people, teaching them as a divine revelation, that natural equality of man. These doctrines oppose hereditary bondage, and reveal man in his worth and dignity, called of God, heir of heaven. They take the trader at his counter, the digger in his field, the high and low, and under their life-giving power raise them to the dignity of the sons of God. There will be a New Mexico indeed, when God touches and awakens and raises up the multitudes who are now in bondage.

These principles give liberty to the nations where they are taught and believed and observed. This follows closely on the discovery which it makes of the common man. The fundamental axiom of modern democracy is that "All men are created equal and endowed with certain inalienable rights." These principles stand for a system of popular government according to law; it provides a true authority, resting humanly speaking, on the consent of the governed. The governments are for the good of man. Man is not created for them. There is nothing finer in the history of Mexico, than the stubborn determination with which against great odds of discouragement, the people have held onto their ideal of popular government. They have struggled against foreign powers, and against dictators of their own nation, and yet in all

this long weary struggle, measuring now a full century since the first great effort was made to establish a republic, the heart of Mexico has beat true to its ideal—a government of the people, for the people, and by the people. They need the power which comes from the evangelical faith to give them the ability under God to realize their ideal.

And this evangel reveals God to men and brings them face to face with Him. This is the fundamental trouble with Mexico. The people do not know God as He has been revealed in His Son. And so it comes about that the Mexican problem is not peculiar. Any people who do not know God need to know Him, and will be sick and faint and sorrowful until they do. When they know God their ills will be cured. This is the one universal remedy.

When we think of the stubborn hatred of the Mexican for injustice; of his sympathetic nature; of his generosity; of his hospitality; and of his rich inheritance of talents in the truly fine and beautiful things of life, our hearts are encouraged when we think of what Mexico will be when her people know God.

We are sure that this is not an idle fancy, as we recall the experience of the woman who was ill, and drawing near to the Master in the midst of a throng, timidly touched his garment. Instantly she knew within herself that she was healed, while all the hands and voices of the multitude could not conceal from him the sense that a hand of faith had been stretched out to him. So Mexico stretches out her hands to-day. She needs to touch the Saviour. She loves the Saviour when she knows him; we must take to her the Saviour's word, and the Saviour's gospel, so that she may touch him and be healed.

During the church year 1920-1921, 156 young men and women were sent out from the United States under the Board of Foreign Missions of the Presbyterian Church in the U. S. A. This is the

largest number of recruits in a single year since the Board was organized eighty-four years ago. The net gain for this year is 100, and the total number on the field is 1,528.—*Front Rank.*

HIDDEN TREASURE.

1. An urgent call! Who will heed? What is the need?
2. Why was the consideration of missions in Roman Catholic countries excluded from the great World Conference in 1910?
3. Did the missionary with the Dodge car, make his trip in safety?
4. The Roman Church professes the Christian Creed and doctrines, but what does it practice?
5. Why an agricultural school in Brazil?
6. What is most needed in Garanhuns?
7. Some significant facts in East Brazil. What are they?
8. Del Sur. What is it?
9. Hear.—Nine students for the ministry. Where?
10. The power of the gospel makes men attentive. At what special gathering?
11. A new hospital. Where? Who has charge of it?
12. Victory, victory! on every hand. Where?
13. A new "departure" of the missionaries. What was it?
14. Paganism was baptized, Christianity was paganized. When and where?

SENIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—BRAZIL.

Hymn—Doxology.

Prayer—Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name of a missionary in Brazil.

Business.

Offering.

Scripture Reading—Psalm 103.

Prayer of thanksgiving for the work done, and petition for the needs of our Brazilian field.

Solo—Selected.

Quiz—Hidden Treasure.

Topical—Monthly Topic.

Things We Acknowledge as True
and the Things Against Which
We Protest in Romanism.

Our School Work at Garanhuns.

Hymn—There is a Wideness in God's Mercy.
Close with a chain of prayer.

SUGGESTIONS.

On a map of South America, locate our stations, note the size of Brazil, and stress the distance between our missions. Also stress the few number of workers that we have there.

Review the work of our Brazil Mission. Mention the many urgent calls for help, and note how the Church has responded.

In the articles given, note the special appeal for prayer, and the needs of the work. Make earnest prayer for these.

PERSONALIA.

A note from Dr. R. T. Shields, dated June 19th, states that he was expecting to sail from Shanghai on July 16th. Dr. Shields had been granted a fellowship by the China Medical Board for post-graduate study during his furlough here. Since that was done, however, he has received an appointment as assistant in the Department of Anatomy in Johns-Hop-

kins. For the first six months he is to help in class room work, and the remaining six months, he will have for research work. Both of these appointments are indications of the esteem in which Dr. Shields is held by people who know, and of the reputation which he has made as teacher in the medical department of Shantung Christian University.

THE JUNIORS

BRAZILIAN JUNIORS RECITE CATECHISM.

THE Juniors in our own land will be interested to know that their little Brazilian neighbors also study the Catechism, and just as in our own land, when a Brazilian boy or girl recites the Catechism he or she is presented with a Bible, the gift of the Presbyterian Committee of Publication. Very recently

thirty-three Bibles and nineteen New Testaments were given to the pupils of the Sunday schools in Recife and Garanhuns, and there are still others to receive them. Rev. Geo. W. Taylor, one of our missionaries at Garanhuns, says that the boys and girls are very proud of these Bibles.

STORY OF LITTLE HEPONGIE.

By MISS BERTHA A. SMITH.

“YOU worry me so! Why do you ask so many questions? Can't you sit down and be still?” The tired Korean mother looked from her sewing to the little three-year-old daughter, who stood by her with outstretched hands.

“But I want my finger-nails stained,” the child insisted. “Why can't I have them stained?”

“I haven't time to bother with you. Get out of the house.” She gave the little girl's hand a slap. Hepongie started toward the door, dragging her feet as she went.

“Lift your feet, Hepongie. Do you want to displace stones in the floor and tear the oil paper carpet? You will have the house filled with smoke if you do. You know that all the heat and smoke go under the floor, and from the way you kick about and drag your feet one would think that you want to turn the room into a smokehouse,” scolded the mother.

Hepongie frowned and tiptoed from the room. The tired mother went on with her sewing. The room was eight feet square—the size of most Korean rooms.

In one corner was piled the bedding, which took quite a bit of space, and by the time the mother spread out her sewing there was little room to move about.

As soon as Hepongie had left the room a child who had been sitting quietly in the corner began to cry. “O, hush!” exclaimed the mother. “It does seem to me that I have the worst children in the village. What is the matter with you, Heyungie? You need not answer, for I know you want to be with Hepongie. You get out of here, too. Go on! I do not care if it is cold. This thing of having one child to nag and worry me all day and the other to whimper whenever I send her out of the house is about to run me wild. Go on out, Heyungie!”

Heyungie staggered from the room. She was five years old, but not larger than Hepongie. She had been sick all her life and was so weak on this day that she had to steady herself by holding to the furniture as she walked.

The mother had barely settled herself to work when a great commotion was heard in the yard, and she called: “Get

into the street, Hepongie. You know better than to make so much noise in the yard."

Hepongie wandered out into the street, and Heyungie followed her. There were many other children there, but none of them cared to play the games they knew. They wandered about, not daring to go home, for a tired and irritable mother or grandmother presided in every house. Little Heyungie was so weak that she sat down upon a heap of garbage to rest and soon fell asleep.

About sunset Hepongie spied her father coming along the road that led to the nearest village. She and her father were friends, so she ran to meet him. "I'm tired," she told him. "Mother has kept us out of the house nearly all day. Heyungie is asleep on the garbage pile. I have wandered about with the other children and been told to get out of the way everywhere I went. Isn't there any place for children, father?"

"I am afraid not," said the father, and he followed the little girl to the garbage pile and picked up little Heyungie. "There never was a place for me when I was a little boy."

It was not many days after this that a missionary opened a kindergarten in the village, and when she called at the house where Hepongie and Heyungie lived she had little trouble in getting them to attend. "They had just as well go to your kindergarten," the mother said: "they torment me so that I cannot sew. They are too young to help with the work, and Heyungie is sick all the time."

Then followed the happiest months that the little girls had ever known. The kindergarten was a beautiful place, and the teacher never scolded. The floor was smooth and could be played upon from morning to night without hurting it. There were new games that the teacher taught them to play and wonderful colored chains to make and paper dolls to color. They were so happy that Heyungie began to have rosy cheeks and could play games just as well as the other children, and Hepongie learned to be so helpful that she no longer made her mother nervous.

One night, after the two children had been in the kindergarten about a year, they met their father as he came home from work. "O father," said Heyungie, "mother let us help with the sewing a little while to-day, and she says she believes she has the brightest, sweetest children in the whole village!"

"Yes, she said just that," agreed Hepongie, "and while we were playing in the street, waiting for you to come not a soul scolded us. The world is getting to be a beautiful place, for we have the kindergarten each day, and mother is kind when we get home. I wish you had had a kindergarten when you were a little boy, father."

"I wish so, too, but my boyhood is past. What I long for now is to see all little Korean children in kindergartens," replied the father.—*By permission Woman's Missionary Council, M. E. Church, South, Nashville, Tenn.*



It's chop, and beat, and slice, and
mix,
And bake, and boil, and brew,
And sift and shake, and stir, and
knead,
And taste, and try and stew.
We're sticky, floury, hot and tired,
But never felt so gay,
For look upon the calendar—
It is Thanksgiving day.

—Exchange.



LITTLE WORKERS.

SUE M. CALDWELL.

We are workers for the Master,
 Willingly to him we bring
 Hearts and hands to do him service,
 While our lips his praises sing.
 Little workers, little workers,
 Willing workers for our King.

There are sheep that far have wandered
 From the pastures green and fair,
 Out upon sin's gloomy desert,
 Over rock and mountain bare.
 Little workers, little workers,
 Lead them to the Shepherd's care.

There are lands where heathen darkness
 Falls without one cheering ray;
 Where they bow in idol-worship
 To their gods of wood and clay.
 Little workers, little workers,
 Send to them the light of day.

Let us then be up and doing,
 Serving Jesus while we may;
 Sending light to souls in darkness,
 Seeking lost sheep gone astray,
 Little workers, little workers,
 Be our motto, "Work and pray."
—Over Sea and Land.

JUNIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—BRAZIL.

Hymn—Doxology.

Prayer.

Minutes.

Roll Call—Answer with a reason why you
 are thankful you do not live in a
 Roman Catholic country.

Business.

Collection Song.

Offering.

Scripture reading—Psalm 103.

Prayer for the gospel of Jesus Christ to
 triumph in Brazil.

Recitation—Little Workers.

Quiz—What do you know about Brazil?

History of our Brazil Mission.

Song—Selected.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Have the children look up the history of
 our Brazil Mission, and give a brief out-
 line of it. Several children could take part
 in this.

In the Quiz, let the children find from
 their geographies something about Brazil.

You will note the absence of any story
 about Brazil. Our missionaries forgot that
 we children would like to hear from them
 this month. We trust that they will not
 forget us again.

MAIRY, SAIRY AND THE "TO-DO'S."

"LINKUM'S wakin' up!—Linkum's
 wakin' up!" sang a sweet little
 voice, as a brown little girl whose
 name we will say is Mairy—for of course
 it would not do to give her real name
 here nor the name of the mountain settle-
 ment here—bounded over the little cleared
 space in front of the one-room cabin
 where she lived with ma and pa, two
 sisters and three brothers.

"Mairy's jes' plum crazy," said one of
 her brothers, "sence she's be'n to the
 to-dos."

Mairy paid little attention to him be-
 cause she had so much to tell and was so
 excited about it. Ever since Mairy had
 made the acquaintance of the mission
 workers and had taken part in some of
 the good times, known as "to-dos," it
 seemed as if the sun shone brightly

twenty-four hours a day for seven days of the week. The community work of the Presbyterian Church had opened a new world to the mountain families in that part of Tennessee—Cumberland County. (See if you can find it on your map of Tennessee).

"I heard the cottage lady say so," said Mairy. "She said Linkum's wakin' up, an' I guess we-all 'll wake up right smart, too." Then she told the family that Children's Day was coming in June. And ma and the next younger sister, Sairy, remembered that last year there was a big to-do on Children's Day, and that ma had promised that the girls should have new dresses this year if she had to break her neck to get them. But what should the dresses be made of? That was a big question. There was nothing in the little cabin to make a dress of; not even an old dress of ma's that might be cut up. And there was not a penny to spare.

But there was one treasure that they had forgotten. Mairy found it in the old chest and triumphantly brought it out. It was a turkey-red tablecloth that had long been a family treasure, and had not been used because they had no table. The mother heaved a sigh of relief and satisfaction.

"The cottage lady says she'll show how to make it," said Mairy, her face aglow with excitement.

So early the next morning, long before city folks were awake, Mairy and Sairy followed by their mother with the baby in her arms, and Buddy and Jawn trotting at her heels, trudged over the rocky mountain trail down to Linary. They arrived at the cottage long before breakfast time—but could that bring a frown to the serene brow of that wonderful lady who understood how to look at a picture and then cut out a dress that, when sewed up, would look just like the one in the book? No indeed! Her smiles were just as ready before breakfast as after—and before the day was over that red tablecloth dress was a joy to behold. Did I say dress? Yes, dress, not dresses. It

was a small tablecloth, but it would not make two.

"It's for Mairy," said ma decidedly; and Sairy, too shy to cry before the cottage lady, hid her face.

When the cottage lady showed how to fit the little dress, Mairy whispered—"Make it tight, please, so Sairy can wear it, too." And the cottage lady, looking at the sweet little brown face, understood, and nodded her head.

When Children's Day came there was a terrible scene in the little cabin back in the "holler." The red dress, which had been hung where all could see and admire ever since it was finished, was the cause of the trouble. It started a real fight between the two little girls. It was time to dress—and Mairy refused to put it on.

"Sairy's goin'," she said shortly, her lip trembling.

"Ain't," was Sairy's equally firm reply.

But Mairy finally won this strange battle, and Sairy went off in all the glory of the new red tablecloth dress, Mairy having promised to wear it on the Fourth of July.

The village was crowded on the great day. People came by the score on foot, horseback, mulback, in wagons, buggies—and the county judge in the one automobile. Sunday school came first and after that, dinner. Everybody entertained every one else. And in the afternoon, in the schoolhouse yard under the magnificent oak trees, the children rehearsed and sang, and gave a flag drill. And a beautiful new flag was dedicated, and every one sang America, most of them for the first time in their lives. It was a very, very happy day, even if Mairy did not have a new dress, for did not the cottage lady understand and put her arm about Mairy's shoulders and say, "You are a brave and generous sister."

Then on the Fourth of July, came the picnic, and Mairy wore the new dress, although she was afraid it might be too tight for all the good things she wanted to eat. There were chicken and beans, and dumplings in gravy, great piles of

"sody biscuit" and cakes, and pies of all kinds, one on top of the other, mountain style; but best of all, so the little girls thought, and so every one seemed to think, was a huge platter of fried pork surrounded by soft fried eggs. It seems strange to us that this should be the favorite dish, but when we know that the children do not buy candy and ice cream, if they have spending money, but tins of sardines and potted meat, we begin to think that perhaps they do not all have

just the right kind of solid food in their homes, so that they crave these heavy and salt foods.

Sairy and Mairy went home hand in hand, over the rough trails, Mairy's face was shining like the sunset.

"You didn't have no better time nor me," grunted Sairy.

"I did, too!" cried Mairy, smoothing the precious red tablecloth dress.—*Over Sea and Land.*

JUNIOR HOME MISSION PROGRAM FOR NOVEMBER, 1921.

Prepared by Eleanora Andrews Berry.

My sheep wandered through all the mountains, and upon every high hill; . . . and none did search or seek after them. Ezek. 34:6.

Other sheep have I which are not of this fold. Them also must I bring. John 10:16.

Unless the Lord had been my help, my soul had almost dwelt in silence. Ps. 94:17.

Not by might, nor by power, but by my spirit, saith the Lord of Hosts. Zech. 4:6.

There was no shepherd, neither did my shepherds search for my flock. Ezek. 34:8.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. Ezek. 34:12.

In his hand are the deep places of the earth. The strength of the hills is his also. Ps. 95:4.

Now therefore, O God, strengthen my hands. Neh. 6:9.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Ps. 32:10.

I will make all my mountains a way, and my highways shall be exalted. Is. 49:11.

Say ye not, there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. John 4:35.

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Matt. 19:14.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25:40.

Our God shall fight for us. Neh. 4:20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. 7:21.

Say among the heathen that the Lord reigneth. Ps. 96:10.

1. Hymn—Work for Jesus.

2. Scripture—Bible Acrostic.

3. Prayer—That the children of the mountains may come to know Christ as their personal Saviour, and may become good and useful citizens.

4. Children of the Mountains.

What they Eat

Wear

Do

Need

Where they Live

our schools are

5. An unselfish little girl.

6. Hymn—Suffer the Children to Come.

7. Prayer—For the children in our schools and Sunday-schools in the mountains, that they may grow up to serve, wherever they may be called.

NOTES: Hymns are 190 and 195 in Life and Service Hymns.

Under the topic Children of the Mountains—what they wear—be sure to emphasize that the mountains have no typical dress, that is if poor, the mountain children dress much as poor children anywhere, in overalls, or calico dresses. Under the topic, try to bring out as many of the points as possible by discussion, getting the facts from the articles.

5. The story of Mairy and Sairy.

HOME MISSIONS

REV. S. L. MORRIS, D. D.,
EDITOR.

MISS ELEANORA A. BERRY,
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

OUR NOVEMBER SUBJECT—MOUNTAIN MISSIONS.

MISSIONS IN THE SUNDAY SCHOOL.

ONE of the most encouraging things in the promotion of the missionary endeavors of our Church is the growing desire to present the work in the Sunday school.

Recently an earnest superintendent wrote, asking that more definite information be given in *THE SURVEY* each month,

in a concrete form, on the subject of the month, so that it could be brought before the school in a few minutes.

Acting on his suggestion, we are going to try to present each month, in the Home Mission Department, a brief summary of the subject of the month.—*Eleanora Andrews Berry.*

The Five W's of Mountain Missions

WHERE—In the mountains of Kentucky, Virginia, North Carolina, Georgia, Tennessee and Arkansas.

WHEN Begun in 1882.

WHO Commenced by Rev. E. O. Guerrant, D. D., as evangelist for the Synod of Kentucky. It is impossible to mention all who are in charge of the work in the various Presbyteries. Rev. J. W. Tyler, D. D., is Superintendent of Mountain Missions. Next to Rev. E. O. Guerrant in length of service for the mountain people is Rev. R. P. Smith, D. D., Superintendent of Home Missions in Asheville Presbytery, who since 1897 has been promoting the Mountain Mission Work.

WHAT Evangelistic, Educational, Medical—there being two Mountain Hospitals.

WHY "My sheep wandered through all the mountains, and upon every high hill: . . . and none did search or seek after them."

Service, to be worth anything, must be leavened with sacrifice. The service that costs nothing is worth just what it costs—and no more. There is no flowery path to noble usefulness.

UPS AND DOWNS IN THE MOUNTAIN WORK.

THE year just past has been an eventful year in many ways, for the Guerrant Inland Mission and its work. The school building at Stuart Robinson and the Orphanage at Highland remained unfinished for twelve months, because the committee would not go in debt to finish them. Finally this summer it was decided to make the attempt to complete these two sorely needed buildings, and the work is now going forward, on borrowed money.

Through the efforts of Rev. W. B. Guerrant, of Highland, who raised practically all the money for it, the sadly needed, long delayed water works system is being installed. This will mean an untold relief for the workers at Highland. On the other hand, because of lack of funds, and because the committee is holding down every possible expenditure, the much needed coat of paint for the buildings has been postponed once more, and Highland will look shabby this year.

At Stuart Robinson a store building has been rented, to be used until the new building is ready. Through the help of a Sunday-school class at Laurel, Miss., and one in Jacksonville, Fla., a splendid electric washing machine and ironing machine have been installed at this school. Teachers and pupils are alike grateful.

The dormitory at Canoe is finished, practically furnished, and ready for occupancy. Miss H. M. McCracken goes to Canoe to assist Mrs. Turner, and another worker will be needed here.

Illness has taken a heavy toll from the work. Miss Lillian Edwards, who has been out of the work for some months, is recovering her health and hopes to be pronounced "able to work" by November. Miss Rubie Ray has been compelled to give up her beloved Levi, because her mother's ill health necessitates her presence in the home. Miss Earline Cox, her partner at Levi, after an enforced rest of three months, is once more at

Levi, and Miss Ann Elise Roane is with her in Sunyside Cottage.

Miss McLaurin, principal at Stuart Robinson for several years, had to seek less trying work, and Mrs. Tadlock, just recovering from an illness, is taking this arduous position.

Mrs. W. A. Saucier, of Heidelberg, is another one who has been ill, but has now entirely recovered.

Miss Edna Henry, who has been at Highland for a year or two, is in the Assembly's Training School in Richmond, this year.

Some new recruits in the work are Rev. Roger B. Gardien, Jr., who has been at Levi during the summer. Mr. and Mrs. D. R. West are at Shoulder Blade, Kentucky; Mr. and Mrs. Buell at Athol, Ky.; Miss Mary Burnett, from Trinity Church, Montgomery, Ala., goes to Highland School.

A big advance step has been taken in the appointment of an Advisory Committee of Mountain Workers, to work with the superintendent. At a meeting at Montreat of the Sub-Committee on Mountain Work of the Home Mission Committee, with Dr. Tyler, Mr. Guerrant and Mr. Tadlock, this was discussed, and it seemed a wise plan. The use of such an Advisory Committee for the superintendent of Mountain Work, from among the Mountain Workers, seems to have been simultaneously realized by the Executive Committee at Atlanta, and by the



New Dormitory at Canoe.

superintendent of Mountain Work and the Mountain Workers. Acting in accordance with suggestions from Atlanta and from the field, an Advisory Committee for the superintendent of Mountain Work was elected by the workers, at the recent Annual Conference at Jackson, Kentucky.

In the election of this committee, missionaries were selected from each department of the work, and the committee consists of Rev. E. V. Tadlock, chairman; Rev. W. B. Guerrant, Mrs. R. M. Pegram, secretary and treasurer; Mrs. H. L. Cockerham, Mr. W. A. Saucier, Rev. A. L. McDuffie.

Sub-committees were appointed, with Rev. E. V. Tadlock, chairman of Publicity; Mr. W. A. Saucier, chairman of Stewardship; Mrs. Pegram, chairman of Sunday-school Work, and Mrs. Cockerham, chairman of Woman's Work, and Rev. W. B. Guerrant, chairman of Evangelism.

The Committee on Evangelism, with the assistance of the superintendent of



Did Highland Need Her Waterworks?

Mountain Work, is arranging for a series of evangelistic meetings during the fall. They hope to secure for these meetings one of the General Assembly's evangelists.

SOME EXTRACTS FROM LETTERS FROM WORKERS.

(Not intended for publication.)

"I HAVE had a wonderful sewing school all summer, and some of the prettiest quilts I ever saw have been made. We have received many, many beautiful scraps of all kinds during the summer. Those that were suitable have been used for quilts—silk, worsted and cotton. With some scraps came patterns very pretty and new to the people. I wish all who sent the material could see the results.

"All came, sisters, cousins and aunts, mothers and grandmothers. My special work was with the beginners, and was not an easy task.

"I sorted out all the delicate material not suitable for quilts and put aside to dress dolls for Christmas. Don't you

suppose some one wants to send us some undressed dolls?"

"The day-school opened July 18th, with nineteen pupils and has gone up to thirty. All are coming and doing good work. It is the best school I have had, and seems to be getting on so well. I hope it will keep up for nine months. Some of the children are coming from ———, six miles away.

"But the Mormons have pestered me all summer. Not less than eight Mormon elders have been here this summer, four at one time, and truly they 'sow beside all waters.' They were very polite to me, calling me 'Sister ———.' They came to Sunday school, encouraged their followers to do so, and I have *all* the chil-

dren in school. In this way they have gained a footing in the neighborhood and are gaining members for their church from some of our strongest friends. They are good looking, well dressed, well behaved, pleasant young men, who have taken the girls. Both of ——'s girls have joined them, and both girls were helping me in Sunday school, one superintendent of the Primary Department and one Secretary and Treasurer.

"Mr. —— (the pastor of her 'supporting church') came and spent one afternoon and preached for us, from the text, 'Jesus Christ, the same yesterday and to-day and forever,' and even the little children remember the text and can tell something of the sermon. What a delightful person he is. I wish he could have stayed a week.

"So you see, though encouraged in some ways. I have had my troubles. I know God is with me, and yet I have felt anxious and distressed. Pray for and with me that I may be 'kept for the Master's use.'

FROM THE "FARTHEST" MOUNTAINS.

Miss Frazier Wynne writes of the progress at Rousseau, which is one of our most inaccessible stations, twelve miles from the railroads. Miss Wynne and Miss Frances Robbins were sent to Rousseau last year, after the station had been unworked for some years, and have had to build from the very beginning.

"As we consider our work at Rousseau, we lift our hearts to Him in wondering gratitude for 'His loving kindness that faileth never.' The attendance in Sunday school is from sixty-five to seventy-five, although some have moved away, and we have lost others by death. One year ago our Sunday school had eleven as charter members, this year we have one hundred and fifty members.

"Thirteen of our boys and girls have recited the 'Child's Catechism,' and have received Testaments, two have memorized the Shorter Catechism and have Bibles.

"We had the pleasure of having our superintendent, Dr. J. W. Tyler, with us



Map of the Beattyville-Whitesburg Field.



Rousseau Church and Cottage.

last March, and eleven members came into our church. Dr. Tyler came to us again on the third Sunday in August, a very earnest sermon was preached, after which seven were baptized and received into full membership of the church. A splendid gathering of people listened to this 'servant of God' and are continually asking for Dr. Tyler to come to us again.

"On September fourth, when the doors of the church were opened by Mr. Currie, six of my boys and girls confessed Christ. I am sure the angels smiled upon the scene, as these young people entered into the Shepherd's fold.

"Four of our boys and girls left for school this month, one girl to Sayre College in Lexington, another to Berea, one for Highland School at Guerrant, Ky., and another for Witherspoon College at Buckhorn, Kentucky.

"Our friends have been more than kind in sending us the necessities for our boys and girls. I pray that God will abundantly reward them for helping these splendid young characters. We could not do anything in Home Mission work, if it were not for our friends in the 'Homeland.'"

FROM AN EX-SOUL WINNER WORKER.
MRS. ELIZABETH R. NEAL.

"Thank you very much for that kind letter, and for offering to send *The Soul Winner*. I've missed it all these months.

"Yes, at present I'm very comfortably

housed (but I spent last winter in the loft of a mountaineer's cabin and ate at his table) in an eight room manse, very well furnished, and for the first time since I've been doing mountain work, fifteen years, I have hot and cold water in kitchen, and have a bathroom. At present I'm alone, but expect a helper soon.

"I know I can never love any people as I do the Kentucky people and I'll never enjoy any work as I did the Shoulder Blade, Kentucky, work."

(When will the Church see the necessity of providing as comfortable quarters for the Assembly's Home Mission workers as are provided for Presbyterian Home Missions? Mrs. Neal's health was permanently injured, because of the condition of the old cottage at Shoulder Blade, which was destroyed by fire. Many throughout the Church will remember hearing Miss Mabel Hall's dramatic story of the fire, and the saving of the chapel in answer to prayer.)

AND THIS FROM MR. TADLOCK.

"I have had a great vision for the co-ordination of forces in this entire field for larger and more vigorous effort. It is obvious to me that this entire field from Beattyville to the head of the river is one field and stands or falls together. It must be made more nearly self-sufficient by the better development and utilization of the forces it contains. We must create or bring in specialists in every line of activity, adapted to the section.

"For instance, in Mrs. Cockerham and Mrs. Pegram we have two of the best Sunday-school experts in our entire Church. We should plan a succession of Sunday-school conventions for the entire field.

"Messrs. Cockerham, McDuffie and Scott have very good evangelistic gifts. We must have more frequent and better revival efforts. I am preparing to appeal for a gospel tent which can be used for revival purposes, where we have no church building. We must create for the field a

sort of clearing house committee for the exchange of services and the drafting of programs to that end.

"I am going to present my plans at the Jackson Conferences. If we can bring into the work the men needed in the near future, and better co-ordinate the forces we have, I believe that God is going to

write a wonderfully inspiring page of Home Mission history in this section in the next few years. But we have got to strike now and strike hard. God sends opportunity in cycles. We are now very near the peak in Letcher and Perry counties. Woe to us if we fail to 'buy up the time.'"

RAVENSWOOD.

REV. J. A. BOWMAN.

ANY reader of our Church papers may, from time to time, see articles signed by the pen name "Ravenswood." The writer is not content that so mighty a power for good should hide behind such a name, that conveys to the reader so little information, and so vague an insight into the striking personality of the one who uses it.

This is no attempt to drag out into the limelight one whose modesty dictates that the work is more important than the worker. Truly may it be said of her, "What you are speaks so loud I cannot hear what you say." However, the following are a few impressions gleaned in Home Mission fields that have felt the touch of the fairy-like wand in the hand of the school teacher Ravenswood.

By assignment of Montgomery Presbytery's Committee on Evangelism, I drove in my car forty-five miles through the Valley of Virginia in the midst of

some of the most beautiful scenery to be found anywhere, and having crossed the James at Greenlee Station, I entered Arnold's Valley, which runs in a southeasterly direction between two ridges, for the distance of two and a half miles.

I was met by "mine goodly host" and soon located within a half mile of our church. Our meeting opened "on a cold collar," as so many rural meetings do, because lack of organization leaves the meeting itself to be its own "advance agent." But we were most fortunate in having the kind assistance of the "Y" camp leader and the lady teachers who are assisting Ravenswood in her work. The singing, playing and praying of these volunteer helpers was the feature of the meeting.

Soon we learned that the "Holiness" followers had started a meeting near Greenlee, at the upper end of the valley, to which they were drawing crowds



Some of the Grundy School boys.

who delighted to watch the antics performed by these poor self-deluded people who teach that there are three degrees to be taken, in becoming a member of their church, namely, first one must be saved; secondly, sanctified, and thirdly, receive the Holy Ghost. When one "gets religion," he begins to jump up and down and clap his hands. When one is "sanctified," he can no longer sin. He can do anything he wants to do and go anywhere he wants to go, but he can no longer sin. Any one can see the natural results to which this error will lead. There are evidences there galore. And in the third degree, the follower receives the Holy Ghost with groanings followed by death-like stillness, which causes the believer to fall to the floor as dead, or to roll as though held under some unseen influence. Those who reach this degree talk in "unknown tongues,"—with the accent on the "unknown."

Out of every such gathering two, three or four "preachers" are produced, hence one may see there is no shortage of recruits to their ministry and rapid propagation is a quite natural sequence, which one may expect to find.

These people are dead in earnest, as you, my reader, and we should all be. We pride ourselves upon knowing better, and turn aside the whole matter perhaps by saying, "Poor ignorant, self-deluded creatures," and yet, kind friends, we have a responsibility there.

"Ravenswood" has caught the gleam. She recognizes the undertow which is drawing them. She knows the appeal to the physical and the emotional where the mental powers are dwarfed, and the moral powers at low ebb. And so she is giving the years of her life to righting these wrongs, to combatting these superstitions, to guarding others against pitfalls and snares, and to holding aloft the ideal of the Christ and to bringing that life in the power of God before these people.

The Presbytery has seen the need of equipment and provided a building for teaching purposes on the first floor and

comfortable living quarters above. Three young ladies, graduate teachers, were secured for the summer months and did a splendid work. A night school for "grown-ups" was held and men far advanced in life learned to spell and to write. One man learned to write his name and was as happy as a child in first grade. Thus, in a quiet way, new paths are being opened up along which may be brought light and life and the gospel message thus taught.

But while this work of enlightenment is going on high up on Cave Mountain, a work of darkness and destruction ensues in Arnold's Valley and on "Apple Orchard." Stills are known to be operating in the coves of these mountains and bootleggers drive in and buy up gallons of whiskey and in turn sell them in neighboring towns.

Children, mere boys of fourteen, have been known to buy quantities of this damnable stuff and to become insanely drunk on it. On the Saturday night before our meeting closed, the makers of this "rot gut" whiskey imbibed too freely themselves, became engaged in a broil, and Billy Parker stabbed another man, and in a twinkling seven bullets pierced his body. Friends and neighbors climbed the steep mountainside to bring down the body of a soldier boy who had survived the fire of the Huns, only to return and die in a drunken brawl. Poor patriotism! indeed you say, but how about ourselves, we who call ourselves Christian? Are we giving them half a chance?

If we hold back our support from schools like Cave Mountain, and there are many like it, and fail to send teachers and if we ministers fail to go in and tell them what is right and truth, and love them and help them, what else can we expect than that an illiterate cult will go in and sow and reap a harvest of souls and victimize and delude these poor little ones?

And we, who pride ourselves upon our right of citizenship in this great Commonwealth, shall we sit idly by and see such de-

struction of life and property wrought and such lawlessness exist, without raising a voice of protest! Good law-abiding citizens and members in good standing in our Church live under the shadow of these mountains and within the pall of this lawlessness, helpless and afraid to say a word which might cost them their lives.

Shall we, of the cities, wait until this

sort of thing becomes a menace to ourselves before we turn a hand to protect these brothers in Christ? Ravenswood has answered the call and is giving her life to these people. Is it asking too much of you, Church members, to give something to Home Missions for the cause of Christ?

OPPORTUNITIES IN THE MOUNTAINS.

MISS RUBY SPRINKLE has been out in the mountains of Logan County, W. Va., for some weeks—and has two Sunday schools.

"At one schoolhouse, whose seating capacity is about thirty-five, the attendance on July 17, 1921, was 175. The house was packed like a sardine can, and they drove wagons up outside the windows, so that the rest of the people could hear her teach the lesson through the open windows."

The picture shows some of the people at



Group from Miss Sprinkle's Sunday schools.

one school—of course they could not all get into the picture.

ON A MOUNTAIN TOP

The majority of the people own their own farms, some of them are shepherds and others take care of large herds of cattle which range on the mountains. Mail only occasionally, but a fair road to the schoolhouse where services were held.

Two girls went out in the spring, boarded with a splendid family, living in the garret, in the log cabin which had three rooms downstairs.

Only occasional preaching, none for a year by any denomination, only two professing Christians.

Taught vocational school, three times a week from ten to twelve for the children, night school three times a week. Bible and secular branches during the day, reading, writing, geography and history at night, with Scriptures read, a prayer, and hymns.

At the close of the summer, a meeting, forty professions, thirty-four united with Presbyterian Church. Plan to organize a church and erect a cottage.

ON ANOTHER MOUNTAIN TOP.

Entirely neglected, very little preaching, at one schoolhouse no public school for three years, no road leading to it except trails. Seventy-five people in the community. Every man but one a moonshiner. A number of the children almost grown could not read or write. One

worker won her way and prepared the way for special services held about the middle of the summer. Eighteen professions, about two-thirds of the moon-shiners made definite profession, one who ran an open saloon, one became an efficient personal worker.

Hundreds of such untouched cancerous places all over our Southland, where the

gospel has not been preached. These untouched sections are furnishing large supplies for our penitentiaries and insane asylums. They are waiting for us to come to them. Billy Sunday used to say in answer to the question as to how to reach the masses, "That is easy, go where the masses are."

"GO BACK TO THE MOUNTAINS AND SERVE!"

By IVA NELL MANNING.

ONE year, two years, yes, five years had passed since Mary Walton had graduated from the Asheville Normal. On that day, the message that had rung so clearly throughout the four years of preparation, came with an emphasis hitherto unfelt: "Go back to the mountains and serve!"

She had gone back to her home community. Her own little brothers and sisters had not been in school three years, for young women could not be found who were willing to ride horseback or go on foot twelve miles to the nearest town. The mountain roads and trails were not made for any kind of vehicle. Services in such a remote region might mean hardship and wasted talent. It did not mean that for Mary, she had a vision of what Christ meant when he said: "The Son of man came not to be ministered unto but to minister." Her years of preparation had given her that faith, that hope, that spirit of conquest that would make her dare anything for humanity. And she had much to dare!

That first year was one never to be forgotten. When she went to look at the little "church-house," halfway up the mountainside, her courage almost failed. What could she do without blackboards and a desk? How could she work with only a few rough benches, scattered window panes, a leaky roof, and windows without shades? Her common sense made her master of the situation. The com-

munity wanted a school; they must help; repairs could be made. She wanted a playground; the wood could be cleared and sold. Everybody could help—and everybody did. One day the community had a "clearing."

Mothers brought the picnic dinner. By nightfall a playground including a baseball ground, showed part of the results of the labor. Every family contributed something to the project, for all were in sympathy with the work Mary was doing for her people. In two years that dilapidated



Dr. R. P. Smith, Superintendent of Home Missions in Asheville Presbytery.



View of Grounds and Buildings, Morrison Industrial School.

"church-house" was changed into an attractive community center for church, school and social affairs.

The second year the girls of the school won prizes at the county fair for their bread-baking and sewing. The boys had not been idle, the farms were yielding larger and better crops, for "scientific farming" became the slogan of every boy in that community. It was hard work, but Mary had been trained to know the value of hard work and she gave herself to the task. She taught as she did everything else, with an appreciation of the children's needs, and a purpose to give them the finest things she had in reserve. The eagerness with which they grasped at her store of knowledge made her long for greater opportunities for them. Helen Brown must go to the Normal. She had to make application early, for the Normal had capacity for only half the applicants.

It was because Mary Walton came back to see Helen Brown graduate that I write Mary's story—Mary's story, as she told it to one who urged her to give up her work in the mountains and take a responsible position in a city school.

"What?" said she. "Shall I give up the work that I love? My people need me yet. When I tell you one story you will not ask me to leave.

"After two years I left my own community to others and went ten miles up the creek to a community where conditions were worse than they had been at home. At Fall Creek I had to fight my

way. The fathers wanted no outsiders to 'larn' the children. They had no confidence in 'furriners.' One family with six children moved to the top of the mountain to avoid the school. The father was engaged in the illicit business of making 'moonshine.' For two years I taught, visited the sick, conducted Sunday school, walked miles up the mountains to show mothers sanitary ways of doing things. At the end of that time I had the confidence of many of the people. Shots were not fired through the windows as they had been at first. Boys did not drink and smoke as they had done; they had found something better. Fathers were influenced, too, and sought to work the farms for a living.

"On one of my trips up the mountain I met Mrs. Dixon. In the family were nine children, all boys except one. Ruth Dixon came to school with a regularity that made her absence conspicuously noticeable. For a week she had been absent. I went to see what had happened. I knew something was wrong. Mrs. Dixon told me that her husband had failed to make a living. Their little farm was covered with stones; I do not wonder that his courage failed. He had gone down the other side of the mountain to assist another mountaineer who had a still there. The revenue officers had shot him before he could get away. The boys would try to care for the family, but they would want to attend school. David, the oldest one, had come home from Farm School to help, but he was going back—he would have an education if it took forty years to get it. Mrs. Dixon was proud of Ruth; she wanted better things for her. She said to me, 'Hit larns up to hits chanst but hit haint had much chanst.'

"Ruth Dixon shall have a chance, so shall many mountain boys and girls have chances. The illicit business that is holding back our mountain folk must be wiped out. I cannot leave my people. I must stay by the message of five years ago. 'Go back to the mountains and serve.'"—*Home Mission Monthly*.

BURGLARS AT STUART ROBINSON.

By MARY McCAIN.

(With apology to Edgar Allen Poe.)

A worker at Stuart Robinson, Blackey, Ky., writes: "We want the *Soul Winner* readers to share in this our latest fun, so I am mailing you Miss McCain's write-up, unknown to her."

Silently, we all were sitting,
Some were reading, others sleeping,
When we heard a sudden stepping
Just outside the cottage door.

"Ah," I said, "that sounds suspicious,
Is there not a man malicious
Who has come some harm to wish us,
Just outside the cottage door?"

Then my friend disgusted started,
Words of wisdom she imparted.
As with purpose firm she darted
Just outside the cottage door.

Then she halted! Hark! a footfall.
"Miss McL." I heard her voice call,
"Would you be afraid at all
Just outside the cottage door?"

Then they both with silent dread,
Out that window stuck their head,
And they heard that stealthy tread,
Just outside the cottage door.

In the darkness of the night,
There they could not see to fight;
Miss McL. turned on the light
Just outside the cottage door.

There the light and darkness blended,
As down the cottage path descended,
One whom we knew harm intended,
One we never saw before.

Then Miss McL. in tones so glaring
Called "Who are you—why are you dar-
ing
Round this cottage to come staring?"
Quoth the creature—Nothing more.

"Bring to me my old revolver,
I will teach this bold intruder
Whom he may and may not bother,"
Called Miss McL. to us four.

Here my friend came in and pondered,
What, what shall I take she wondered,
And a thought came in and lingered
As she hastened to the door.

With the flashlight cocked and ready,
With the poker's trigger ready,
Miss McL. stood firm and steady,
Just outside the cottage door.

"Must I shoot?" she asked with vigor.
"Must I kill him dead as hector?"
And we all were filled with terror,
"Kill him, kill him," we implored.

Then his pace the creature quickened,
Back into the dark he hastened,
Back behind the dorm retreated,
As a thief had done before.

With her arms and armor with her,
With flashlight cocked and ready trigger,
Miss McL. too followed after,
One she never saw before.

Right into the dorm she scurried,
Hair dishevelled, eyes wide open,
"There has been a man," she whispered,
Right up to the cottage door.

Then without a word of warning
All the men ran out for searching.
This, this way he was running,
Just the way he ran before.

There they found that beast resting,
From the unexpected racing,
As if for exclamation, waiting.
'Twas a cow and nothing more

THE NEW SCHOOL AT WOMBLE, ARK.

REV. JOHN T. BARR.

MOST of the elementary educational work of our Church has been done in the Eastern Synods. The trans-Mississippi territory has had its institutions of higher learning, but there have been few parochial or mission schools in this section. But there are many religious leaders in all of our churches who think that the time has come when the Church can and should take a more active part in the conduct of common schools. The financial condition of our public school system throughout the country has increased the opportunity and enhanced the responsibility of the Church in educational matters. Many cities and towns have erected splendid school buildings, only to find that they are left without sufficient funds to pay the teachers.

Some of the members of the Synod of Arkansas have long had it in mind to establish one or more Church schools, and so have our Church do its part in meeting the demand and need for religious education. The Synod at its meeting in the fall of 1920 authorized the establishment of a high school somewhere in Montgomery County, one of the southern Ozark counties. Rev. J. C. Williams, D. D., of Prescott, chairman of Synod's Committee of Home Missions, was given direct charge of the work of founding the school. Dr. Williams called into consultation Rev. J. W. Tyler, D. D., our Assembly's Superintendent of Mountain Work, and after a careful examination of the field it was decided to establish the school in the town of Womble. This decision was made as the result of a request from the local school board. After consultations between the board and representatives of Synod's Committee, a contract has been entered upon by these parties. According to this contract, the Church is to take charge of the local school for a period of three years. It is to use the two-story brick building, and

is to furnish at least five competent teachers. The board has elected the teachers nominated by the Church, and will pay on their salaries an amount equal to that which it would have cost them to have conducted a three-months' school. When this fund is exhausted, the salaries of the teachers will be paid out of the treasury of Synod's Committee. The Assembly's Committee of Home Missions has made an appropriation to help defray this expense. This is the first time our Church has entered into such an agreement in Arkansas, but Dr. Tyler tells us that it is a very common arrangement farther east.

The following faculty has been selected: Principal, Mr. G. G. Murphy, of Eldorado, Ark.; Assistant Principal, Miss Helen Bunce, Jethro, Ark.; Miss Mary Belle McKenzie, Forbes, N. C., who will be principal of the grammar school; Miss Gretta Cunningham, Waskom, Texas, and Mrs. G. G. Murphy, wife of the principal. We consider that we have been exceptionally fortunate in securing the services of these teachers, and believe that we shall have a splendid school.

Since these teachers are coming to us at Home Mission salaries, it was necessary that they be provided with rooms, lights and fuel free of cost. It would seem to be providential that just at this time we should have the opportunity of purchasing a large building, which has heretofore been used as a hotel. There are in this building nineteen bed rooms, besides a large kitchen, a well furnished dining room, a lobby, bath room, porches and halls. We have contracted to buy this piece of property as its stands, including the fixtures and furniture, at a very reasonable price. A deed cannot be secured at present because the place is heavily mortgaged, and must be sold this fall by order of court. But satisfactory arrangements have been made with the mortgagee, and we are to take possession on

the first of September. The securing of this building solves the problem of housing the teachers and also furnishing adequate dormitory room for any pupils who may come for several years. This purchase has been made on faith. We believe that there are people sufficiently interested in this work to furnish the necessary funds. At the time that this is

written one generous friend has made a contribution of \$1,000.00 for this purpose.

The people of the community generally have welcomed the establishment of the school, and our relations with the other evangelical denominations as most cordial. All things considered, the prospects seem bright for effective work.

HAVE YOU PLANNED FOR HOME MISSION WEEK NOVEMBER 20-27?

THE theme this year is "Facing Our Unfinished Task in America." The programs will center around the greatest unfinished task of the Southern Presbyterian Church, the one which is hampering our advance in all directions.

All over our Church congregations are marking time, not advancing, not doing the work they could do, because of an inadequate equipment. Weak churches are denied the few hundred dollars aid which is needed, to complete their modest building. Strong churches, or those in strategic places—are denied the larger help they need. Applications for help amounting to \$200,000 have come before the committee in the past year, most of them only to be declined "for lack of funds."

The Home Mission Week Offering this year will be applied to the Church Erection Loan Fund.

Order programs and envelopes from Literature Department, 1522 Hurt Building, Atlanta, Ga.

"We observed Home Mission Week in our Auxiliary, 'thanks be,' after much talk. I at last persuaded them that we *could* have a week of prayer, if we just said we would. (We have always had just one day.) So I told them I would see that each day would be provided for in leader and program, and we had 'the week of Home Mission prayer,' and a very good attendance each afternoon.

"They balked at Saturday. There was marketing, bread-making, pie-making,

and Sunday dinner to cook. 'Yes,' I said, 'and we can do all that too, and be in the room for three-quarters of an hour for prayer also.' And then, as I got no response, I said, 'Well, ladies, there is going to be a prayer meeting here in this room Saturday afternoon at three o'clock. If I am here all by myself, I will sing a hymn, read a lesson from our Father's word, and pray. I will be glad to see all of you and shall expect you.'

"Saturday dawned cold and chill, and by one P. M. it was pouring down, the only disagreeable day of the whole week. I said to myself, 'Aha, serves you right, you insisted on having the meeting this afternoon, now you are in for a time by yourself.' But I donned my rubber shoes and coat and fared forth to my 'meeting by myself.' Our pianist had told me she could not be there—that did not dismay me. To tell the truth I cannot even warble, let alone sing, but I try to make myself believe I am singing when I can not be heard among the rest. But just see how our heavenly Father honors us. As I got there one of our members who is a splendid musician met me (I knew we would have singing then, for she sings beautifully), and said: 'I heard you were going to have a meeting this afternoon. I have been unable to attend this week, so in spite of the inclement weather, I came.' You know I was glad. By the time to begin we were seven in number, every one laughing and saying, 'I didn't want Mrs. C. to be the only one at the

meeting.' And do you know, it was the sweetest meeting of the week? We had more prayer and sweet communion than all the days gone before, and we learned of the needs of the great West and our pioneers in Presbyterian work and their surroundings, and one and all declared Saturday meeting to be as good as any, and

as an Auxiliary we all declare next year will be better and bigger all around.

"So a small Auxiliary *can* hold a week of prayer and receive a blessing, as well as a large one. We are coming on and out in the change from the old to the new way, and all like it better than the old society."

W. H. M.

FOUR YEARS IN THE KENTUCKY MOUNTAINS.

REV. E. V. TADLOCK.

FOUR years ago, by request, the writer contributed an article to the MISSIONARY SURVEY, upon the outlook in the mountains of Kentucky. He said that the mountains were in a state of flux, and could be shaped at will. He believed what he said, but he did not suspect the extent of the truth uttered.

The population of Letcher County has increased 133 per cent. in ten years. The railroad which penetrated the country at the beginning of the decade now has spurs up nearly every creek, and is being double-tracked. The stores in Blackey, where four years ago a scrubbing brush had never been heard of, display Vietrolas, chifforobes, kitchen cabinets, and so on. The town has electric lights, cement sidewalks, city administration, tax levy, and rigid enforcement of law.

The age-long spiritual and intellectual coma was shattered by the impact of materialism and the dollar lust that came with the coal development, born of the war demands. The business depression brought reaction. The deceitfulness of riches became evident. A spiritual awakening resulted. We are in the midst of it now. The people are approachable. Jesus is passing by.

A recent occurrence measured the extent of the transition. Three years ago we held in Blackey a series of evangelistic services. Five or six young people accepted Christ. The native preachers were infuriated. Without "by your leave" they held a "meeting" in the chapel of

Stuart Robinson school, and in unsparing terms denounced Sunday schools, "brought on religions," and educated preachers who preach for pay, and get their learning out of books rather than from the Holy Spirit. Recently we experienced a revival. There were more than thirty confessions, among them the daughter of one of these preachers. The Sunday following we were asked to dismiss Sunday school to attend the funeral of a young man who had been drowned. Three preachers spoke. One prayed for all "sects and denominations." Another, the one whose daughter had accepted Christ, avowed his belief that "a little child could know enough to accept Christ, and be saved." The third affirmed that "if one passed out of this life without preparing for the next, he went to hell and had no one to blame but himself." The spectacle of a leopard changing his spots, or an Ethiopian his hue, would be scarcely more startling than this right about face.

At the time the article mentioned was written, the work in the counties of Breathitt, Lee, Perry and Letcher was in bad way. The key churches at Beattyville, Hazard, Blackey and Whitesburg were practically dead. The five or six schools were inadequately supported, insufficiently manned, and lacked equipment of every kind. The workers in the field were few and poorly paid. Most discouraging of all, there was no large interest in or vision for the work upon the

part of either the Church at large or the committees controlling the operations.

In all these respects there has been splendid progress. The people of the entire Church are better apprised of their mountain work and more interested in it. The experience of Stuart Robinson School is doubtless characteristic. It has received more contributions to its work and equipment in the past year than in the other three of the present administration. The committees in charge of the school and missions of the Guerrant Inland Mission believe in its future and are supporting it with increasing liberality. The same is true of work in other sections of the mountains. (Of course the reason that the committees are able to better support the work is that the Church is giving them more funds to do it with.—Ed.)

At Beattyville, the seat of Lee County, the Rev. Trigg A. M. Thomas preaching, a revival shook the town. The Rev. A. L. McDuffie was called to the pastorate for all his time. This splendidly aggressive young pastor and his gifted wife have built a strong organization, bringing into it many of the leading people of the community. At this writing the field is experiencing a gracious revival under the preaching of President Vander Meulen.

At Quicksand, Breathitt County, Mr. and Mrs. H. L. Cockerham have established a flourishing work. Here the Loveland Memorial Church, and a commodious manse have been erected. Quicksand is an ideal center for a large evangelistic operation and Mr. Cockerham is the ideal man to do it. A leading layman says of him: "He is the best pastor I ever saw." Mrs. Cockerham is known throughout the Church as one of its most gifted women. At present she is president of the Kentucky Synodical.

Three years ago a leading church statesman of another denomination said to the writer, "I fear that your church has lost its opportunity at Hazard. One year later this ecclesiastical corpse interrupted the inquest by sitting up and calling the Rev. R. M. Pegram to the pastorate.



Mr. Thomas B. Talbot, who has contributed much to the progress in the mountains.

Three weeks ago it acquired the best site in town and began the erection of a \$30,000 building. Recently the superintendent of Sunday-school work announced that the Presbytery had surpassed all others in the Synod in Sunday-school development. When the figures were analyzed it was found that more than half of the growth was in the Hazard Church. Before her marriage Mrs. Pegram was one of the best known authorities on Sunday-school work in the State, and much of the credit is due her.

Her influence reaches out in many directions. She is on the board that controls the handsome new hospital and president of the newly organized Woman's Club. She was spokesman for the delegation from this organization that went

before the City Council and demanded law enforcement. Failing of satisfaction, the women are quietly organizing to place a reform ticket in the field. Mrs. Pegram deplores the fact that she does not "know a thing in the world about politics." It is to be hoped that when she masters the technique, she will find a way to apply Sunday-school methods.

For actual achievement under circumstances the most adverse, Mr. and Mrs. Scott at Whitesburg, the seat of Letcher County, deserve the highest award. This field was so dead that its few remaining members resented any effort to revive it. Firm in the belief that God had called them to prophesy to the dry bones, these workers persevered. Sickness and sorrow come sooner or later, the open sesame to locked hearts. The terrible influenza epidemics raged. Their loving ministrations, tirelessly and impartially given, won home. Is it any wonder that Mr. and Mrs. Scott are now the most loved and useful people in the community? Their successful efforts in organizing the young people have provoked other denominations to emulation.

The Rev. Wm. Cumming, D. D., evangelist for the Synod of Kentucky, said of the recent revival at Whitesburg, that it was the most remarkable of his experience. People who could not get into the church crowded the yard. There were thirty confessions, twelve the last night. Mr. Scott has many preaching points, and is a frequent caller at the public schools of the county, where he is a welcome visitor.

The Blackey Church has also made gratifying progress, notwithstanding the fact that the pastor carries the double burden of school and pastorate. Almost twenty members have been added during the quarter. A recent meeting conducted by the Rev. R. L. Telford, of Richmond, Ky., brought a rich blessing.

The progress of the six schools in the territory is an equally inspiring story. The Highland Institution at Guerrant, Ky., where Rev. and Mrs. W. B. Guerrant are in charge, is erecting a handsome orphanage. Excavation for a new school

building is also under way. These handsome structures will meet an old and growing pressure. Mr. Guerrant is pastor of the Highland Church, which has recently dedicated a commodious new building.

Mr. and Mrs. W. A. Saucier are completing their first year at Beechwood Seminary, Heidelberg, Ky. The buildings have been repaired and enlarged and the school is flourishing. The Rev. C. E. Paxson has the situation at Canyon Falls well in hand. A new school building replaces the one destroyed by fire.

Misses Ray and Coxe occupy their new cottage at Levi, Owsley County, and another room has been added to the school building. These charming young women are doing a unique work. Their Sunday school, enrolling upward of two hundred, is perhaps the best rural school in the mountains.

Mrs. Patsy Bratton Turner, continues her many sided activities at Canoe, where she has added a splendid new dormitory to her equipment.

Stuart Robinson School at Blackey is in the predicament of the old woman who lived in the shoe. A large store building was rented and furnished to care for the overflow, one hundred and seventy-five strong. The large new school building on the beautiful new site is well under way. Before it can be utilized to advantage, however, a dormitory in keeping must be found.

Other workers at less strategic points, some of whom have been in the field many years, are doing fruitful and self-sacrificing, if less conspicuous, work.

In this wholly inadequate way the writer has endeavored to give a resume of the progress of one of the large mountain mission fields of the Church. He cannot speak of the mountains as a whole, but so far as his knowledge goes, substantial progress is being made and the situation is thoroughly encouraging. If the building program can be carried to completion and the needed workers—especially preachers—can be found, the next four years will record an achievement that will be highly gratifying to those

who have believed in and supported the work.

Events move in cycles. Jesus is passing by. He will not tarry. If this opportunity to evangelize the mountains

slips, we may wait long for another. Pray ye the Lord of the Harvest that He thrust forth laborers into His harvest.

Blackey, Ky.

WOMEN OF CUMBERLAND MOUNTAINS "STILL HUNT" STILLS.

A LEXINGTON, Kentucky, dispatch of August 21st to the *Washington Post*, says that women of the Cumberland Mountains are conducting a campaign of raids on moonshiners. They have captured to date six stills. The moonshiners in retaliation have posted this warning: "Every woman in the mountains will hear the crack of a rifle." But the women, undaunted, have announced that they shall continue their war on moonshiners until the mountains are cleared of these criminals.

One mother was threatened with the death of her son if the raids continued. Her retort was, "I would rather have him dead than drinking moonshine."

The activities of the women are being

directed by the Smith Community Life School Company, operated by the Home Mission Board of the Northern Presbyterian Church. The raids are said to have been led by Miss Helen H. Dingham, of New York, principal of the school, who has posted the following formal notice: "We will continue the raids until every moonshine still has been driven out of the mountains."

School children have searched the mountains for stills. Through their efforts the Federal officials have been advised of the location of more than a score of whiskey plants. It is also said that the wives of moonshiners are co-operating with the women.—*The American Issue*.

TEXAS.

TO ONE who does not know Texas it is incomprehensible. To one who does, it is overwhelming. Size, variety, rapidity of growth and change, resources, promise for the future—these are elements in the story.

Presbyterian Home Mission work is limited merely by men and money available. Many worth-while fields cannot be occupied and many others, though occupied, cannot be properly developed with the resources at our disposal.

Texas offers four major opportunities to Presbyterian Home Missions. The first is its country communities, particularly in the eastern half of the State. Great agricultural development is inevitable.

The second is its Mexican population.

Splendid work is being done in Texas-Mexican Presbytery and the Advance Field, but the Mexicans are penetrating every part of the State.

The third is its oil towns. Many of these are a mushroom growth, but others will build into splendid, permanent cities. There are at least twelve such towns we should occupy at once. In a few excellent work is being done.

The fourth is its growing urban centers, which, like all growing cities, present problems of extension and adjustment.

Taken by and large it is a field that would justify much greater appropriations than the committee has ever been able to make to it.—*Adapted from an address of the Board of Home Missions, Presbyterian Church, U. S. A.*

OUR SPICE BOX.

Causes for thankfulness? Yes indeed. Name some.

It marks a big advance step in the efficient conduct of the Mountain Work. What is it?

"They sow beside all waters." Who?

What contrast not mentioned would we like to see?

The leaven is working. Prove it.

Degrees in church membership. But are the "Holy Rollers" the only ones who have them? How about some Presbyterians?

Our greatest unfinished task. What is it?

Splendid school buildings and no money to pay the teachers. Where?

SENIOR HOME MISSION PROGRAM FOR NOVEMBER, 1921.

Prepared by Eleanora Andrews Berry.

SOME PEAKS AND VALLEYS IN THE APPALACHIANS.

1. Hymn—Follow On.
2. The Lost Sheep of the Mountains, Ezek. 34:1-17.
3. Prayer—That the time may speedily come when all the people of the mountains may have opportunity to know the living and true God, and that they may place at the service of their King their newly developed capabilities.
4. The Valley of
Sin
Inadequate Equipment
Ill Health.
5. Peaks of Opportunity
Progress
Splendid Workers
Increased Interest.
6. Map Talk—Showing location of some of the peaks and valleys.
7. Reading—Burglars at Stuart Robinson.

8. Roll Call.

9. Transaction of Business.

10. Hymn—Others.

11. Prayer—For our mountain Missions, that the needed equipment may be provided, that the health of the workers may be preserved and that this may be the year of greatest blessing.

NOTES—Hymns are from Life and Service Hymns, 109 and 115.

4-5. Material for these can be found in this issue. Assign some time in advance, that the information may be gathered from the various articles.

8. Answer with name of a mountain missionary and station.

9. Make your plans for your Home Mission Week observance, also plan what you are going to do for home missionaries at Christmas.

General Assembly's Stewardship Committee

M. E. Melvin, Editor; W. F. Galbraith, Associate Editor.

413 Times Building,

Chattanooga, Tenn.

OUR FIRST APPEARANCE AND OUR THANKS.

THIS is the first appearance of the Stewardship Committee in the MISSIONARY SURVEY, made possible by the generosity of the Four Executive Committees and the Woman's Auxiliary in giving up enough of their space each month to permit the assignment of four pages to the Stewardship Committee. The committee deeply appreciates this gracious courtesy. It is our hope that each month we will have four pages full of real live matter of intense interest to the Church at large.

THE NEW PROGRAM OF THE ASSEMBLY FOR STEWARDSHIP.

The 1921 Assembly took an advance step in its Stewardship program. In a word, the outstanding change made is that of unifying all efforts for money under the direction of the Stewardship Committee. Not only was the Progressive Program left with this committee, but as soon as the way is clear, which will be not later than July first, 1922, all special calls for money will be directed by this same committee. It is believed that by a unified direction overlapping may be reduced, "specials" so directed that the E. M. C. will not be hurt, and both the Specials and the Progressive Programs take their proper place in the life and growth of the Church. The need for the occasional special is recognized, but plans are now made for its adequate control.

But the New Program is much larger than a money getting effort. In fact, the raising of money is not the primary purpose, but instead the development of

the spiritual resources of the Church.

Moreover, let it be told from every pulpit and talked around every fireside in our Church—The Church is not creating machinery to do the work that many well organized churches are already doing through their pastor and officers, but on the other hand, the great aim of the Stewardship Committee is to develop the uncultivated fields of the Church where the Progressive Program is either not operative or is not effective, and to help the causes of the Church, not adequately cared for by the E. M. C., in a well-directed and carefully timed Special Program.

THE PUBLICITY DEPARTMENT.

The Stewardship Committee has called an experienced newspaper man, a layman and a deacon in our Church, to devote his time in the main to keeping the activities of our Church before the public through the secular press. No longer will we feel ashamed, we hope, that our story is not told while our sister denominations have all the free advertising they want in the generous secular papers of the day. The publicity man will help in the office at Chattanooga, along other lines, and will also act as publicity agent for the Educational Campaigns now on. Moreover, we want all the four Executive Committees and Woman's Auxiliary to use him in telling the public any story of real interest they have to tell. We have been assured by numbers that this is one of the most important moves the Stewardship Committee has ever made.

PRESBYTERIAN PROGRESSIVE PROGRAM.

THE Presbyterian Progressive Program is one section of the unified and comprehensive program approved by the General Assembly, 1921.

Believing that the whole Church is being called of God to have strong faith, high courage and deep devotion in this day of unparalleled need and opportunity; that in the upward path into which he is leading his entire Church, our Saviour is summoning us to spiritual enlargement and zealous service as never before, the General Assembly's Committee Stewardship unanimously adopted the following time schedule for September, October, November and recommends same to all churches. The objectives for study during the remaining months will be considered in each succeeding issue of THE MISSIONARY SURVEY.

SEPTEMBER: Keynote—Organization. During this month, if possible, all the forces of the local church are to be organized, or reorganized according to the fourfold plan of Stewardship, Spiritual Resources, Evangelism and Education. Special emphasis is to be placed on Congregational social visitation, that each church may be known as a friendly church. This affords an excellent opportunity for teachers to visit Sunday school pupils and prepare for Rally Day, October 2nd, and in a formal way launch the Presbyterian Progressive Program in its entirety.

This is the month when the whole Church is to be given an opportunity to contribute its share of \$27,000 for the Assembly's Training School, Richmond, Va., and \$27,000 for the American Bible Society.

OCTOBER: First Sunday, Rally Day in all our Sunday schools and the last Sunday, Foreign Missions. It is the earnest hope of the General Assembly that the membership of each Sunday school shall be equal at least, to the membership of the local church. This month

provides a most excellent time for personal work and the gathering in of souls, both at home and in the seven Foreign Mission countries of our Church.

NOVEMBER: Keynote—Religious Literature, and Assembly's Home Mission. (A) *Religious Literature:* The fifth objective of the Presbyterian Progressive Program is "A Church paper in every home." The Church papers in our denomination are, *The Christian Observer*, Louisville, Ky., *The Presbyterian of the South*, Richmond, Va.; *The Presbyterian Standard*, Charlotte, N. C., and these are commended to every Christian family, for, among others, the following reasons:

(1) The Church paper is a weekly visitor, bringing the best thoughts of many of the wisest and best men and women of the Church. It is one of the very valuable spiritual resources of our Church.

(2) It furnishes the news from all parts of the Church at home and abroad, telling us what is taking place in other parts of God's kingdom on earth.

(3) It helps the women plan for and do the wonderful work of the Auxiliary, giving helpful suggestions and much information.

(4) It aids the young people in their work, discussing weekly, the topics for each week's program.

(5) It contains wholesome stories for mothers to teach their children around the fireside.

(6) A religious literature reading congregation is an intelligent congregation, an active body interested in the whole program of the Church, because of the influence of such literature on the individual, the family and the Church.

The Woman's Auxiliary will conduct the canvass for a Church paper in every home, November 6th-13th. For information concerning same, write Mrs. W. C.

Winsborough, Superintendent, 257-259 Field Building, St. Louis, Mo. Wonderful success has characterized the efforts in securing subscriptions to the Church papers heretofore, and judging from the past, we anticipate greater things from Mrs. Winsborough and her co-laborers in the canvass at this time.

(B) *Home Missions*: The next General Assembly will be an "Evangelistic and Home Mission Assembly."

The Assembly in St. Louis, 1921, adopted the following resolutions:

1. That the General Assembly again call upon all our churches to fittingly observe Home Mission Week, November 20th to 27th, as a special time for the study of the whole Home Mission task, and by taking voluntary and self-denial offerings for Home Missions.

2. That the General Assembly give its hearty approval to the Pre-Assembly Evangelistic Conference, arranged by the Executive Committee, and that the Committee consider the advisability of holding similar conferences in connection with future Assemblies. Your committee would further recommend that, carrying out the spirit and message of the Pre-Assembly Conference on Evangelism, this year be made a year of greater evangelistic effort and that our next Assembly be designated as an Evangelistic and Home Mission Assembly.

3. With the greatest possible earnestness your committee would direct the attention of the General Assembly to the fact that the great Home Mission work of our Church in its various departments, Mountain, Immigration, Negro, Mexican and Indian, is practically without equipment, and the necessity of adequate building and homes being provided for our noble and self-sacrificing workers, and recommends that the Assembly approve a sum of not less than one million dollars to be included in the Assembly's equipment budget.

That \$720,000, which is the sum apportioned by the Committee on Systema-

tic Beneficence for Assembly's Home Missions, be included in the annual budget.

This important cause of our Church calls for \$720,000 of the gifts of benevolences this year, and this much is necessary for the actual needs of this great growing and varied work. In seeing that the Executive Committee of Home Missions reaches its just proportion of all benevolent contributions this year, a great service will be rendered this feature of the Presbyterian Progressive Program. This is equally true of each of the other three Executive Committees and of all beneficiary agencies, of the General Assembly.

(C) *The Lord's Day Alliance*: The following resolution was adopted by the General Assembly, 1921:

That the Assembly suggest to the churches, through the Presbyteries, the setting aside of the third Sabbath in November for presentation from Sunday school and pulpit of these fundamental causes, at which time we recommend that a collection be taken for the Lord's Day Alliance in such churches as do not provide for it in their budgets, the program prepared by the Lord's Day Alliance being commended for such services.

This organization is working in the closest harmony with the Assembly's Permanent Committee on the Sabbath and Family Religion, and both are rapidly advancing the spiritual resource department of the Presbyterian Progressive Program.

IS THE PRESBYTERIAN PROGRESSIVE PROGRAM WORTH WHILE?

Statements from those who have studied the Presbyterian Progressive Program very carefully, testify to the value of this movement that includes only such causes as are embodied in the work of the four Executive Committees and Co-operative Agencies as are approved by the General Assembly. There is nothing new. The Presbyterian Progressive Program stands for the unifying and uniting the entire Stewardship work of the whole

Church in a program for its whole year. It stands for simplifying, magnifying and utilizing the local church organization in every case, every member praying, every member working, every member paying, for advancing the kingdom of God on the earth.

"If our Church had continued to give only \$2,000,000.00 a year to beneficences, while other organizations were giving hundreds of millions for religion and charity, and the Government was spending billions in war, we would have been left a pitiful and unworthy spectacle. The Presbyterian Progressive Program has saved us from reproach.

"It has also saved our causes from disaster. We planned the program for aggressive work; God needed it for conservation.

"Think also how hurtful our immense wealth would have been, had there been no influence of religion to sanctify it!

"The program was providential. Let us rally to it with thankfulness and enthusiasm."

A. M. FRASER,

Moderator General Assembly, 1919."

The churches were asked to contribute \$4,000,00 for benevolences 1920-21, and actually gave \$5,919,678 or \$14.92 per capita. The same year the churches gave \$3,673,657 for congregational expenses, or \$15.69 per capita. Total gifts for the year ending March 31, 1921, including pastors' salaries, were \$12,124,891.

"The Presbyterian Progressive Program has revived the Church, greatly increased its benevolences, quickened its spiritual life."

Many busy pastors and laymen, realizing the importance of the Presbyterian Progressive Program, accept these great responsibilities.

1. Because the Presbyterian Progressive Program wins souls to Christ and promotes his kingdom.

2. Because united in all the churches is the best way to help each church.

3. Because the added responsibility means opportunity for self-government.

THE MODERATOR'S MESSAGE.

"We should grasp clearly the need of an adequate Church program.

"Thousands of children born annually in our country are not born of Christians, and whether they become Christians or pagans depends largely upon the program of the Church.

"Many thousands of foreigners are awaiting transportation to our shores. Millions of souls in heathen lands await the gospel message. If we are to keep our country Christian, and obey our Lord's command to 'make disciples of all nations' we must have a program worthy of the task before us.

"Such is the Presbyterian Progressive Program. It is wise, effective and comprehensive.

"It is not campaign for money only. It is that, but it is vastly more. It is a campaign for prayer, Bible study, the family altar, parental instruction, Church loyalty, Sabbath keeping, evangelism, education, Christian literature in the home, and missions. It is fine for a church to progress along these lines.

"When every church in our Assembly shall have put on the Progressive Program in spirit, in truth, we will be in the midst of the greatest revival our Church has ever known.

"*'Let's go!'*"

A. B. CURRY.

Moderator.

Assembly's Home Missionaries

... in ...

ALABAMA.

Mobile Presbytery.

Rev. J. W. Marshall, Superintendent of Home Missions, Mobile, Ala.
Rev. Hugh Bradshaw, Lower Peachtree, Ala.
Rev. and Mrs. W. F. Harris, Milton, Fla.
Rev. George F. Johnson (Tenn.), Camden, Ala.
Rev. Brooks Lawrence, Fairhope, Ala.
Rev. and Mrs. Alexander Sifton, Brewton, Ala.
Rev. W. C. Clark, Sheffield, Ala.
Miss Myrtle Mae Haskins, Ensley, Ala.
Stillman Institute, Tuscaloosa, Ala.—Rev. Paul H. Moore (S. C.); Mrs. Aimee LaBree Moore (Ky.); Mr. W. F. Osburn (Ala.), Mrs. Katie Sadler Osburn (Ala.), Mr. Spence Johnson (Ala.), Mrs. Emma L. Waterfield (Can.), Matron.

APPALACHIA.

Abingdon Presbytery.

Rev. and Mrs. George H. Gilmer (Va.), Superintendent, Draper, Va.
Rev. and Mrs. J. W. Bell, Lodi, Va.
Rev. and Mrs. F. E. Clark, Grundy, Va.
Rev. and Mrs. George West Diehl, Coalwood, W. Va.
Rev. and Mrs. Dan H. Graham, Abingdon, Va.
Rev. W. B. Knox, Northford, W. Va.
Rev. and Mrs. F. S. McCorkle, East Radford, Va.
Rev. and Mrs. Jas. M. Smith, Big Stone Gap, Va.
Rev. and Mrs. Walter G. Somerville, Hillsville, Va.
Rev. and Mrs. Jos. T. Williams, Ocala, Va.
Rev. and Mrs. R. M. Pegram, Hazard, Ky.
Rev. and Mrs. H. J. Scott, Whitesburg, Ky.
Stuart Robinson School, Blackey, Ky.—Rev. and Mrs. E. V. Tadlock, Rev. and Mrs. H. H. Patrick, Miss Mary McCain, Miss Lizzie Russell, Miss Valeria McKinstry, Miss Minnie Bole, Miss Agnes Evans, Miss Mary L. Ervin, Miss Ruth McPherson, Mrs. A. R. Pollard, Miss Emma Bartholomew, Mrs. Nellie D. Smith.
Girls Industrial School, Foster Falls, Va.—Miss Charlotte E. Webb (N. C.) Principal, Miss Rosa M. Walker (N. C.), Miss Elizabeth Wright (Va.).
Bethesda School, Ocala, Va.—Miss Nannie Kline, Principal; Miss Mary Plumer McIlwaine (Va.), Miss Jessie Smith (Va.).

Asheville Presbytery.

Rev. and Mrs. R. P. Smith, Asheville, N. C.
Rev. E. H. Bird (Miss.), Andrews, N. C.
Rev. and Mrs. W. P. Chedester, Asheville, N. C.
Rev. and Mrs. J. S. Davis, Mills River, N. C.
Rev. and Mrs. R. S. Eskridge, Swannanoa, N. C.
Rev. P. N. Gresham (S. C.), West Asheville, N. C.
Rev. and Mrs. James F. Gillespie, Bryson City, N. C.
Rev. and Mrs. W. S. Hutchinson, West Asheville, N. C.
Mr. and Mrs. J. E. Lancaster, Hendersonville, N. C.
Rev. and Mrs. J. Q. Wallace, Franklin, N. C.
Maxwell Farm School, Franklin, N. C.—Mr. and Mrs. George L. Newton, Miss Ellen Carver.
Morrison Industrial School, Franklin, N. C.—Miss Jessie Alexander, Miss Edith Alexander, Miss Frances Alexander.
Mountain Orphanage, Balfour, N. C.—Mr. and Mrs. R. D. Bedinger, Miss Eliza Bell, Miss Rebecca Brown, Mrs. F. S. Weatherly.
Maxwell Orphanage, Franklin, N. C.—Miss Sallie Burgess, Miss Gerda Setser, Miss Eleanor Setser.

Holston Presbytery.

Rev. and Mrs. T. J. Hutchison, Johnson City, Tenn.
Rev. and Mrs. R. D. Carson, Jefferson City, Tenn.
Rev. and Mrs. H. H. Cassidy, Toecane, N. C.
Rev. J. P. Doggett, Bristol, Tenn.
Rev. J. P. Hall, Plumtree, N. C.
Rev. J. A. Harris, Micaville, N. C.
Rev. and Mrs. W. T. Howison, Blountville, Tenn.
Rev. and Mrs. C. G. McKarsh, Shulls Mills, N. C.
Rev. and Mrs. John Martin, Greenville, Tenn.
Rev. and Mrs. Edgar Tufts, Banner Elk, N. C.
Rev. and Mrs. W. C. Young, Russellville, Tenn.
Rev. and Mrs. D. B. McLaughlin, Newland, N. C.
The Mission Schools of Holston Presbytery—Miss Annie T. Greenlee (Va.), Wing, N. C.; Miss Helen A. Morrow (N. C.), Shulls Mills, N. C.; Miss Osma Newton

(Miss.), Buladean, N. C.; Miss Beattie West (Ill.), Buladean, N. C.; Mrs. Marcus Bradshaw (N. C.), Relief, N. C.; Miss Mary Ward (Miss.), Elk Park, N. C.; Miss Caro Lickle (Ala.), Shulls Mills, N. C.; Mr. and Mrs. J. W. Holcomb, Banner Elk, N. C.; Miss Agnes Query; Miss Kate Query; Mrs. Nellie B. Lea, Moraine, Ky.; Miss Frances Marston, Del Rio, Tenn.; Miss Elsie Robinson, Del Rio, Tenn.; Miss Mary Andrews, Hartford, Tenn.
Rev. J. Allen Messer, Mt. Sterling, N. C.

Knoville Presbytery.

Rev. J. C. Davis (Wales), Corbin, Ky.
Rev. and Mrs. B. M. Larson, Etowah, Tenn.
Rev. W. C. McCluer, Poor Fork, Ky.
Rev. and Mrs. Carl L. Sentelle, Fanner, Tenn.
Rev. S. M. Wolfe (N. C.), Epperson, Tenn.
Rev. J. L. Yandell, Athens, Tenn.
Rev. G. H. Turpin, Madisonville, Tenn.
The Lynn Bachman High School, Fanner, Tenn.—Mr. J. W. Henderson, Mrs. Henderson, Miss Loula McCarley, Miss Lueille Lyle, Miss Pina Hill, Miss Mary H. Brown, Miss Myrtle Robinson, Jalapa, Tenn.; Miss Vida Gwin, Shamrock, Ky.

ARKANSAS.

Arkansas Presbytery.

Rev. John H. Davies, Cahot, Ark.
Rev. C. A. Harper, Searcy, Ark.
Rev. J. J. McInnis, Des Arc, Ark.
Rev. and Mrs. D. A. McNeill, Little Rock, Ark.
Rev. C. A. Raymond, Newport, Ark.
Rev. Thos. H. Watkins, Paragould, Ark.

Ouachita Presbytery.

Rev. John T. Barr, Womble, Ark.
Rev. and Mrs. C. S. Ferguson, Womble, Ark.
Rev. and Mrs. J. A. Stanley, Strong, Ark.

Pine Bluff Presbytery.

Rev. and Mrs. J. H. Morrison, Mt. Holly, Ark.
Rev. David Shepperson, Eudora, Ark.
Rev. N. Smylie, Banks, Ark.
Rev. J. L. Stitt, Princeton, Ark.

Washburn Presbytery.

Rev. F. A. Bradshaw, R. D. 2, Bentonville, Ark.
Rev. and Mrs. G. C. Bidwell, Prairie Grove, Ark.
Rev. J. H. Freeland (Tex.), Ft. Smith, Ark.
Rev. and Mrs. H. L. Paisley (Ark.), Fayetteville, Ark.
Presbyterian High School, Womble, Ark.—Mr. and Mrs. G. G. Murphy, Miss Mary Belle McKenzie (Principal Graded School), Miss Greta Cunningham, Miss Helen Bunce, Miss Julia Alford.
Mountaineer Presbyterian School, Mountaineer, Ark.—Rev. and Mrs. J. E. Jeter, Miss Susan Bunce, Mrs. J. Ogelsby, Mr. J. Ricketts, Mrs. H. L. King.

FLORIDA.

Florida Presbytery.

Rev. and Mrs. Chas. W. Anderson, De Funiak Springs, Fla.
Rev. and Mrs. Wm. S. Grays, Gretna, Fla.
Rev. and Mrs. Ira Miller, St. Andrews, Fla.
Rev. and Mrs. J. W. Rosborough, Crestview, Fla.
Rev. and Mrs. M. C. Taylor, Argyle, Fla.
Rev. J. P. Word, Panama City, Fla.

Suwanee Presbytery.

Rev. and Mrs. A. P. Gregory, Superintendent of Home Mission Work, Lake City, Fla.
Rev. and Mrs. Lloyd Anderson, Fort White, Fla.
Rev. E. F. Montgomery, Jacksonville, Fla.
Rev. and Mrs. J. A. Montgomery, Jasper, Fla.
Rev. and Mrs. H. R. Overcash, Lake City, Fla.
Rev. and Mrs. A. R. Shaw, Live Oak, Fla.
Rev. and Mrs. C. E. Sullivan, Atlantic Beach, Fla.
Rev. and Mrs. J. M. Waggett, South Jacksonville, Fla.
Candidate J. F. Merrin, Gainesville, Fla.
Rev. and Mrs. Eladio Hernandez, Cuban Mission, Ybor City, Fla.

GEORGIA

Syrian Mission—Mrs. S. B. Fleming, Atlanta, Ga.
Colored Mission—Rev. and Mrs. Graham F. Campbell,
Atlanta, Ga.; Miss Lilla Head, Atlanta, Ga.; Miss Louise
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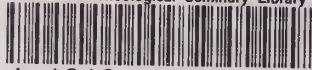
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